THE ART AND SCIENCE OF SELF-REALIZATION

By the Same Author

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The Art and Science of Self Realization

Purusharthasiddhyupaya of Amrtachandra Suri

Edited with an Introduction by

JAGDISH PRASAD JAIN 'SADHAK'

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Contents

Preface

Amrtachandra Suri, the first and foremost Sanskrit commentator of three of Kundakunda's works, viz *Panchastikaya*, *Samayasara* and *Pravachanasara* and author of several independent works of his own, including *Purusharthasiddhyupaya*, flourished in the tenth century A D Although a large number of books have been written in Jainism on moral discipline, the distinguishing characteristic of *Purusharthasiddhyupaya* on moral rules of social behaviour, is that it lays greater emphasis on internal, spiritual aspects of moral code of conduct Moreover, Amrtachandra is a great exponent of ethico-spiritual viewpoints of Kundakunda It is assumed that spirituality or pure manifestation of conscious attentiveness is necessarily attended by self-control of one's external conduct, righteousness, and character, though charity, etc good actions may not always be attended by good motive, inner purity or spirituality Amrtachandra's name shines forth in the spiritual horizon of Jaina thought next only to Kundakunda

The greatest source of inspiration for Amrtachandra was Kundakunda's spiritual perspectives in life, particularly the use-

fulness and desirability of describing and viewing things from the ethico-spiritual viewpoints (*nayas*) of internal, self-referential perspective of *nishchaya naya* and external, other-referential perspective of *vyavahara naya* Although *Purusharthasiddhyupaya* is a treatise on householder's moral discipline, the guidelines for him in leading his life in relation to others in the empirical world cannot be divorced from the world of his inner thoughts and feelings The inner disposition is primary because fulfilment can best be found in those pursuits which are aimed primarily at obtaining happiness for oneself Greater emphasis is therefore laid on internal aspects or self-referential perspective of *nishchaya naya* However, the external aspects or other-referential perspective of *vyavahara naya* is never lost sight of

Thus, internal aspects are said to play the primary (*mukhya*) role in the life of the individual in the ethico-spiritual context, while external aspects are described as having secondary (*gauna*) and subsidiary and supporting role (*upachaar*) It is only by making use of both *nishchaya* and *vyavahara* viewpoints as complementary to one another and combining outer and inner aspects in the proper way that it is possible to attain the highest objective of human endeavour (*purusharthasiddhi*), i e self-realization

The title of the work *Purusharthasiddhyupaya* consists of four words· *purusha* (*chit atma*), i e conscious entity, soul or self (the term "*purusha*" is more precisely defined in Verses 9 and 10), *artha* means object of pursuit or *prayojana* (purpose) of that conscious soul, *siddhi*, i e realization or attainment of that purpose, and *upaya* signifies the means, the method to realize that purpose or the path leading to the attainment of that purpose There could hardly be any higher purpose for a human being than the realization of the fullest development of his personality, to realize the intrinsic purity of his supreme self (*paramatma svarupa*) or divinity within, i e self-realization (*moksha*), the highest objective of human endeavour This supreme acquisition (*param pada*, the term mentioned in Verses 222-224), i e *purusharthasiddhi*, is realized when the self gets rid of all impurities, delusions, distortions and mental vicissitudes (*sarva vivartta*) and attains intrinsic purity, i e pure consciousness (Verse 11)

The means to attain the highest objective of human endeavour is categorically and with confidence (as is evident from the word "*eva*", i.e certainly) is declared to consist of (1) being free from *vipreet abhinivesh* (perverted, deluded, one-sided, biased, incorrect view of reality or indiscriminate clinging to wrong or perverse view due to attachment, aversion, etc), (2) knowing full well and in all aspects the true nature of self (*nij-tattvam*), and (3) steadfastness in being firmly established in his true, pure self (*chit atma*, i.e consciousness-as-such) (Verse 15)

The first one refers to *samyak darshan* (enlightened view), viz internal determination or conviction based on one's own experience (*shraddanam*) in regard to the true nature of the self and of non-self, etc substances or the fundamental principles or categories of life (*tattvas* or *tattvarthanam*) (Verse 22), the second is enlightened knowledge, which is defined as understanding the true meaning of multi-faceted *anekantatmak* nature of things or objects and fundamental principles or categories of life (*tattvas*) Such knowledge of various viewpoints is obviously free from doubt, perversity or delusion, and confusion or vacillation (Verse 35) The third one is enlightened conduct, which consists of moral discipline of *ahimsa*, etc five basic rules of moral conduct (*vrata*), supplementary rules of moral conduct, five kinds of carefulness (*samiti*), self-restraint of mind, speech and body (*gupti*), and austerities (*tapa*), etc The enlightened conduct is explained as purity of the self, resulting from abstention from all sinful activities of mind, speech and body and free of all passions (anger, pride, deceit and greed), and attainment of the state of tranquillity or unperturbedness (*udaseen*) (Verse 39)

Thus, enlightened view, knowledge and conduct together are said to constitute unitary *moksha-marg* (path of self-realization) Significantly, the three verses (22, 35 and 39) describing them are ending with the phrase *atma-roopam tat*, i e each of these three constituent parts of *moksha-marg* verily, truly or in reality represent the intrinsic nature, the very essence of the soul All these definitions and explanations reflect the author's predilection for the *nishchaya naya* or the internal self-referential aspects of things

Although all the religions of the civilized world counsel the

practice of *ahimsa* (non-violence) in some form or other, the description of the nature and the characteristics of violence (*himsa*) and *ahimsa* is not quite the same in different religions. It is only in Jainism that *ahimsa* finds unchallenged aceptance as the supreme ethical principle (*param dharma*) and the foremost virtue In the words of the noted historian Bal Gangadhar Tilak "Though Jainism and Vaidik – these two religions are particularly ancient, but the primary exponent of *ahimsa dharma* is only Jainism The predominance of Jainism has left an indelible mark of *ahimsa* on Vaidik [Hindu] religion Whatever place *ahimsa* occupies in Vaidik religion is only due to its contact with the Jains The complete credit in regard to *ahimsa* goes to the Jains "

This excellent treatise discusses various aspects, facets and dimensions of *ahimsa* in 49 verses, almost one-fourth of the book It describes *ahimsa* as the fundamental law of the civilized life and the basis of all other rules of moral conduct, which are stated to be mere examples, extensions or different forms of *ahimsa* For example, telling a lie to someone is considered as inflicting a mental injury, stealing amounts to causing both physical and mental harm to others, and excessive possession of wealth is seen as depriving the poor and hungry

From self-referential point of view, all the sins of *himsa* (violence or causing harm to others), untruthfulness, stealing, unchastity and acquisitiveness represent impure psychic dispositions of attachment, aversion, etc that rob our soul of its equanimity, its intrinsic peace and happiness, and are external manifestation of the baser, animal instincts, impulses and passions -- the real enemies of the spiritual purity of the self

Mahatma Gandhi was deeply influenced by the Jaina principle of *ahimsa* and systematically practised that principle in the socio-political field According to Gandhi, the essence of *ahimsa* was spiritual, but it was also a practical doctrine He declared *ahimsa* to be "the great eternal law governing man", "the supreme law of our being", "the *summum bonum* of life", "the highest *dharma*", etc

While Mahatma Gandhi was undoubtedly a great votary of *ahimsa*, his understanding of *ahimsa* in reagrd to the so-called

"mercy killing" of a calf, which he says was said to be motivated by the spirit of compassion [the positive aspect of *ahimsa*], is different from what is given in this treatise (PSU, 85) According to Gandhi, a calf was killed with the intent of giving him the relief from severe and unbearable pain He wrote "I put an end to its (the calf's life), (now that) action was non-violent because it was wholly unselfish, in as much as the sole purpose was to achieve the calf's relief from pain."

One may not doubt Mahatma Gandhi's motives in the matter and it may be that Gandhiji had no intention of applying this kind of "mercy killing" to human beings But this type of "mercy killing", called Euthanasia or physician-assisted death, which is being legally practiced in regard to human beings in the Oregon state of the United States since November 1994 and in the Netherlands since 2002 and its legalisation is under consideration in India and other countries, is liable to be misused by vested interests, the relatives, doctors and medical insurance companies, etc The decision taken by the family in regard to the so-called "mercy killing" may not be a disinterested one or one necessarily in the patient's best interest There are cases where a terminal patient's fatal illness undergoes remission or complete cure There is no mercy in killing, which may even be resorted to prematurely

That the Jaina concept of *sallekhana* (peaceful, voluntary, natural, noble death) is neither so-called "mercy killing", nor suicide is explained in the present author's award-winning book *Fundamentals of Jainism* In the opinion of Amrtachandra, the author of this treatise, such act of "mercy killing" even in respect to anmals is an act of *himsa*, though wrongly called and believed to be an act of mercy

While the social value of *ahimsa* and its relevance and significance for the coexistence, harmony, social advancement and well-being of living beings is generally recognized, the definition of *ahimsa* as non-appearance of impure psychic dispositions of attachment, aversion, passions, etc (Verse 44), given in this work, brings out in sharp focus its internal, self-referential, spiritual value in the upliftment of the soul, i e. for peace, happiness and purity of the agent of action, the individual himself This treatise em-

phasizes that violence (*himsa*) is first born inside us and only later on manifests externally What matters most is bringing about inner transformation. Spiritual liberation is considered as the highest goal and *ahimsa* as the means to it. When moral and spiritual upliftment of the individual is accompanied by social well-being, morality and spirituality may be said to be synonymous

True spirituality is *only inner*, yet it usually involves some *outward* expression, i e manifests itself in moral conduct Every external religious and moral practice has to be linked to internal purification and one should remain constantly aware of spiritual perspective of inner purity While the transformation of the inner self or internal purification is an art, the practice of moral discipline of *vrata*, *samiti*, *gupti*, *tapa*, etc is a well-thought out and carefully planned scientific technique or mechanism to achieve self-realization Thus, self-realization is considered both an art as well as science

The spiritual goal of self-realization or inner purity cannot be achieved by immoral means of *himsa* (violence), untruth, etc Therefore, *vyavahara moksha-marg* or morality is stated to be the means and *nishchaya moksha-marg* or spirituality as an end (TVS, Chapter 9, Verse 2) The two are inseparably connected, they go together and are complementary to one another The means are no less important than the end No good end can be achieved by evil means like violence, untruth, etc Hence, the means are as important as the end Morality without spirituality is sham, and spirituality without morality is spirituality only in name This work presents a confluence of both *vyavahara* and *nishchaya* viewpoints

The English translation and commentary of *Purusharthasiddhyupaya*, alongwith synopsis thereof, was first undertaken by Ajit Prasada and published by the Central Jaina Publishing House, Lucknow in 1933 I have modified and revised them to a considerable extent with the result that they are no longer the same Therefore, I alone am responsible for any short-comings in the final outcome

I express my sincere gratitude to Shri Ashutosh Jain of Chennai for sponsoring the publication of this volume I also express my sincere thanks to my sons, Rajendra Kumar Jain and Pradeep

Kumar Jain, and my daughter-in-law, Sunita Jain, for their encouragement, support and help of various kinds I thank my grand-daughter Ruchika and grandson Anekant, who have helped in proofreading and carrying out of corrections

May this work provide inspiration to the readers to embark on the path of righteousness or morality and inner purity or spirituality through the practice of external self-restraint in relation to others from *vyavahara naya*, and self-conquest, i e inner purity from *nishchaya naya* Our deadly enemies are the internal enemies of desire (attachment), aversion, and passions (anger, pride, greed and deceit or jealousy), which make us commit sin or follow the wrong path and stand in the way of self-realization Thus, by renouncing sinful and unwholesome thought activities (*ashubha bhava*), by practicing *shubha bhava* (virtuous or wholesome psychic dispositions), and conquering one's internal enemies, i e renouncing passions etc psychic dispositions (*vibhava*), one can realise the highest objective of human endeavour (*purushartha siddhi*), i e self-realization The whole message of this treatise can be put in one sentence "Do not harm, act for the good, purify the self"

Shruta Panchami JAGDISH PRASAD JAIN 'SADHAK'
1 June 2006

Abbreviations

Abbreviations used for references (the figure(s) in bracket in the book after LTS, etc. represents Verse No)

LTS	*Laghutattvasphota* of Amrtachandra
NS	*Niyamsara* of Kundakunda
PS	*Pravachanasara* of Kundakunda
PSU	*Purusharthasiddhupaya* of Amrtachandra
RKS	*Ratnakaranda Shravakachara* of Samantabhadra
SS	*Samayasara* of Kundakunda
SS *Kalash*	*Samayasara Kalash* of Amrtachandra
TS	*Tattvartha Sutra* of Umasvami or Umasvati
TVS	*Tattavarthasara* of Amrtachandra

1

Introduction

Jagdish Prasad Jain 'Sadhak'

Amrtachandra

Amrtachandra Suri flourished in the 10th century A D He was a capable and mature commentator of the spiritual works of Acharya Kundakunda, who was one of the foremost Jain spiritual gurus and a great psychologist and spiritual scientist Amrtachandra was also an erudite scholar, philosopher, an original thinker, a great poet, an eminent spiritual saint, an *acharya*, and an independent author in his own right. He had good command over Prakrit language and his mastery over Sanskrit (both prose and poetry) was indeed superb.

F W Thomas, the editor of Kundakunda's *Pravachanasara* (translated by B Faddegon) observes

> Amrtachandra is an excellent master of Jaina Sanskrit, he employs fullness of phrase which not infrequently gives an impression of enjoyment of sonorous circumlocution and complicated

sentences rather than of a simple striving for exactitude, and which renders the work of interpretation and translation extremely difficult, but no special charity is required for recognizing in the remorselessness of style the outcome of an inflexible religious faith [1]

Amrtachandra's excellent Sanskrit commentaries on Kundakunda's Prakrit works, *Samaysara*, *Panchastikaya* and *Pravachanasara* are called *Atmakhyati*, *Samayadipika* and *Tattvadipika* respectively These commentaries contain a masterly exposition of these works, which help to explain, clarify and enrich Jain *tattvajnana* (philosophical views or knowledge of the real nature of things, i e spiritualism) It is said that in the absence of Mallinath's commentaries of Kalidas's poetical works, it would have been difficult to understand the secrets of his works Likewise, if Amrtachandra's commentaries of Kundakunda's works had not been available to us, it would have been difficult for us to understand many of the great spiritual insights of his works

While there are other commentaries of Kundakunda's works, in Sanskrit as well as Hindi, those commentaries, including that of Jayasena, are primarily based on Amrtachandra's interpretations For instance, most often Jayasena paraphrases in simple Sanskrit, and explains things which at places is quite helpful in understanding what Kundakunda and Amrtachandra have written, but in certain other places he creates complications and problems

Amrtachandra's works

In addition to the commentaries of Kundakunda's works, Amrtachandra has composed the following original works *Samaysara Kalash* (SS *Kalash*), *Tattvarthasara* (TVS), *Laghutattvasphota* (LTS), and *Purusharthasiddhyupaya* (PSU)

Samayasara Kalash It is a collection of 278 verses called *kalash* Although this poetical composition actually forms part of his *Atmakhyati-tika*, a famous prose commentary on Kundakunda's *Samayasara*, it is also considered to have its own independent existence as a separate book. These verses "appearing at the culmination

of each section" [in *Samayasara*] and hence are called "pinnacle" (*kalash*) verses. Since *kalash* also means "pitcher" its use may imply "the purificatory purpose of the verses" Being a part of the commentary, the *Kalash* verses must follow the scheme, i.e. subject classification laid out by Kundakunda, and to that extent poet Amrtachandra's freedom in dealing with the subject matter is inhibited. These verses are replete with spiritual appeal and are studied, even to this day, with great zeal. These verses are quite popular and therefore have been commented upon by several scholars.

Thus, we have Shubhchandra's Sanskrit commentary entitled *Adhyatma Tarangini*, and the commentaries of Pandit Jaichand Chhabra and Pandit Ganesh Prasad Varni on these *Kalash* (alongwith their commentaries and expositions of *Samayasara*) There is also Pande Rajmalla's commentary in Hindi (in *Dhundhari* dialect), on the basis of which Banarsi Das composed his *Samayasara Natak* (drama) in Hindi poetry Rajmalla's commentary has been translated in modern Hindi by Pandit Phool Chandra and Mahendra Sen Moreover, Pandit Jaganmohan Lal has published an independent detailed commentary and exposition of *Samayasara Kalash* in Hindi under the title *Adhyatma-Amrta-Kalash*, along with 477 questions and answers thereon

Tattvartha-sara (TVS) This is merely a summary in Sanskrit verses (total of 718 verses in nine chapters) of the aphorisms of Umasvami or Umasvati's *Tattvartha Sutra* (TS), which is accepted by both Digambara and Shvetambara sects of Jains. Although *Tattvartha Sutra* is the basis of this treatise, Amrtachandra has also drawn heavily on Pujyapada's and Akalanka's Sanskrit commentaries (*Sarvarthasiddhi* and *Tattvarthavarttika* respectively) on *Tattvartha Sutra* and not forgotten his master/mentor Kundakunda's spiritual insights, including ethico-spiritual *nayas* (viewpoints), particularly *nishchaya* and *vyavahara nayas*

Laghutattvasphota (LTS) It is a collection of 25 independent chapters each having 25 verses in different meters (total of 625 verses) Though this poetical composition belongs to the genre called '*stotra*' (hymns in praise of the *Jina*), for which Samantabhadra's *Svayambhu*

Stotra and Siddhasen Divakara's *Dvatrimshika*, appear to serve as models, it expounds in fact the ethico-spiritual viewpoints of Kundakunda, particularly emphasizing the aspects of inner purity, without departing from the doctrine of *anekant* Since this work is dedicated to the attainment of undifferentiated consciousness (*nirvikalpa upayoga*), the goal of the Jaina aspirant, it can be "considered a continuation of the *Samaysara Kalash*, to which it bears close resemblance in both vocabulary and spirit" Padmanabh S Jaini, the editor and translator of this work, observes

> Two of its verses (50 and 624) are identical with the *Samaysara Kalasa* (270 and 141) and numerous verses in both works have the word *pasu* for the absolutist (*ekantavadin*) In addition, there are many passages of varying length in the *Laghutattvasphota* which can be placed side by side with portions of the *Samaysara Kalasa*. Both employ common similes, such as the mass of salt and its flavour (238) or the white-wash and the wall (378), to illustrate the relationship between internal and external divisions, respectively What is even more remarkable is the frequency of occurrence in both works of such terms as *anakula*, *anubhava*, *uddama*, *uddhata*, *ghasmara*, *cakacakayita*, *tankotkirna*, *nirbhara*, *dvitayata*, *santamahas*, *santarasa*, *samarasa*, etc., a certain amount of uniformity in style and expression is undeniable These parallels and resemblances indicate the possibility that Amrtachandra composed the *Laghutattvasphota* after completing the *Atmakhyati-tika* (of which *Samayasara-kalasa* is only a part) [2]

Purusharthasiddhyupaya

Purusharthasiddhyupaya (PSU) As compared to the other works of Amrtachandra, this work is a brief text of 226 verses and is primarily concerned with *shravakachara* (the conduct of householders) Like *Samayasara Kalash*, this work of Amrtachandra has also been commented upon by a number of scholars

Commentators of PSU

The first commentary on it was in Sanskrit, but the name of the

commentator remains unknown. Its second commentary in Hindi (in *Dhundhari* dialect) was undertaken by Pandit Todarmal — the well-known commentator of *Gommatsara, Trilokasara, Kshapanasara, Labdhisara* and *Atmanushasan*, etc. and author of *Moksha-marg Prakashak*. Since he could not complete it, it was subsequently completed by Pandit Daulat Ram. The third commentary in *Brajabhasha* (another dialect of Hindi) was written by Pandit Bhudhar Mishra The other commentaries in Hindi have been written by Pandit Nathuram Premi, Pandit Makkhanlal, Pandit Ugrasen, Surajbhan Vakil, Pandit Munnalal Rangheliya Varni, Pandit Sarnaram Jain, Pandit Vidyakumar Sethi, and Pandit Manoharlal Varni, etc Besides, there has been a Marathi commentary by R.R. Krishnaji Narayan Joshi Dr Madhusudhan Mishra has done his Ph D. on this work. The large number of commentaries on this work indicates its popularity as well as its excellence

Influence of Amrtachandra on other scholars

Thus, it is quite evident that Amrtachandra was an excellent commentator of Kundakunda's works as well as an outstanding philosopher, thinker and poet He, therefore, wielded considerable influence on a large number of subsequent *acharyas*, saints, scholars and writers who emulated him as a model Among such *acharyas* were Devasena, Amitgati, Prabhachandra, Amitgati II, Jayasena (the author of *Dharma Ratnakara*, who exactly reproduced the 124 verses of *Purushartha-siddhyupaya* in his work), Padmandandi (V), Shubhchandra I (the elder brother of renowned Bhartrahari and author of *Jnanarnava* [the ocean of knowledge]), Vadibhsingh, and Padmaprabhamaldharideva, who has quoted Amrtachandra 21 times (15 times directly by citing his name and six times without citing his name) in his *Tattparya-vrtti* commentary of Kundakunda's work *Niyamsara*, and Jayasena II, the second Sanskrit commentator after Amrtachandra of Kundakunda's works *Samayasara, Panchastikaya* and *Pravachanasara* Others included. Muni Ramsena, Brahmadevasuri, Poet Daddha, Mailldhaval, Narendrasen, Pandit Ashadhar, Pandit Rajmall Pande, Pandit Todarmal, Pandit Ganeshprasad Varni, Br Shital Prasad, Kanji Svami, and many others.[3]

Another name of PSU

Another name, which is mentioned in a Marathi commentary for *Purusharthasiddhyupaya*, and in Nathuram Premi's commentary is *Jinpravachanarahasyakosha*, i e the book is a treasure of the secrets of the exposition of the religious text, doctrine or principles of Jainism However, the name of *Purusharthasiddhyupaya* is more common and this word is specifically mentioned by the author himself in verses 3, 11 and 15

The concept and meaning of *Purusharthasiddhi*

This name of the work can be viewed in several ways. Firstly, it describes the means (*upaya*) to attain (*siddhi*) the [highest] objective or purpose (*artha*) of human being (*purusha*), i.e self-realization Thus, following Jain scriptures, enlightened view, knowledge and conduct (*ratnatraya*, i e the three jewels of Jainism) together are said to constitute the path to salvation (PSU, Verse 20)

One may also put it as follows that *purusha* means soul, pure, self or Godhood, while *artha* means "worth achieving purpose" Since every living organism is guided by the idea of the end or purpose in view in its behaviour, that which aims at or helps to attain the highest objective of human endeavour, viz realization of the divinity within, is the right *purshartha* (effort) and human effort should more appropriately be directed towards that end In delineating the path leading to such supreme acquisition, greater emphasis is naturally laid in this book on internal aspects and self-referential perspective of *nishchaya naya* (which is apparent throughout the book), though not losing sight of the external aspects and other-referential perspective of *vyavahara naya* altogether In fact, what distinguishes Amrtachandra from other treatises on a householder's moral conduct is his eloquent espousal of *nishchaya naya* without departing from the *anekant* doctrine

Furthermore, it may signify achieving, as per Indian tradition, the four goals for human beings or four types of *pursharthas*, viz *dharma* (fulfilment of social needs through leading a life of righteousness, i.e. moral values of non-violence, compassion, etc , i e. a virtuous life), *artha* (satisfaction of economic needs by engaging oneself in

some gainful employment, business or prosperity), *kama* (fulfilment of one's physical and instinctive needs of food, sex, etc., i.e sensual pleasures) and *moksha* (realization of the spiritual needs of internal peace and happiness, i.e. salvation). In order to lead a harmonious and peaceful life one has to strike a balance between these divergent needs or ends. Material acquisitions and financial security (*artha*) are considered as contributing to freedom from cares and wants, so necessary for effective work and study. Nevertheless, all these obtain their fulfilment and meaning only when channelled to worthy purposes, inspired by contentment, simplicity and purity of heart.

Dharma is generally considered the basis of all other goals, it enables us to re-orient our desire for worldly pleasures and make use of our resources to attaining the goal of liberation This may be considered a definition of *Pursuharthasiddhi* from *vyavahara naya*. Since the first three of these ends or objectives of human life are essentially related to the empirical world, the fulfilment of these four kinds of *purusharthas* would mean both *abhyudaya* (prosperity and high status in this world) and *nihshreyas* (*moksha*, i.e. happiness and bliss of self-realization)

In *Pravachanasara*, Kundakunda has emphatically asserted that enlightened conduct, anchored on enlightened view and enlightened knowledge is as much capable of attaining prosperity, happiness and good life in this world, and heaven hereafter as also enduring bliss of liberation (PS, I.6) Samantabhadra specifically mentions both *abhyudaya* and *nihshreyas* (RKS, 130)

According to Haribhadra also, all religious, ethical and spiritual tendencies that lead to elimination of worldly sufferings and are conducive to *moksha* are called *yoga*. When the spiritual activity is done out of love or reverence, he adds, it leads to worldly or other-worldly prosperity (*abhyudaya*) But if it is done as a duty or with no motive whatever, it leads to final emancipation [4] Thus, Jainism is a way of life which leads to all-round harmonious development of personality and ensures peace, happiness and social well-being in this world as also in the next world.

In Hindu tradition, the concept of *purushartha* has been traditionally explained as "*yasmin krte purushasya pritir bhavati sah purushartbah padartbah*" (*Sharirabhashya* on *Manusmriti*, 4 1-2), i.e "by doing that

which interests a person is his *purushartha*" R.N Dandekar defines the *purushartha*(s) as "motivations of human needs or desires to be satisfied," or "the ingredients of experience conducive to human fulfilment" or "human values consciously pursued by man" Through the proper coordination of the four *purusharthas*, he adds,

> one is expected to build up a truly integrated personality and to realise a truly full life – a life which is materially rich (*artha*), aesthetically beautiful (*kama*), ethically sound (*dharma*) and spiritually emancipated (*moksha*)[5]

Purusharthasiddhyupaya may also be interpreted to mean that accomplishment (*siddhi*) of any task, deed or objective in life, such as success, prosperity or spiritual well-being, is possible only through *purushartha* (hard work, human endeavour, self-reliance) Material success or spiritual progress are both attained by effort Jainism is a religion of self-reliance and self-discipline[6] Self-realization -- the highest ideal or objective of human endeavour, can be attained through self-effort, not by grace of any God

Chapters of *Purusharthasiddhyupaya*

Of the three-fold path to self-realization (PSU, 20), enlightened view comes first, because only on the acquisition thereof, knowledge and conduct become enlightened (PSU, 21) Accordingly, we have divided the 226 verses of *Purusharthasiddhyupaya* into five chapters for the convenience of the readers, and this division seems quite reasonable to us. The first twenty verses of the work, which are devoted to paying homage to *anekant* (doctrine of multifaceted nature of reality) and exposition of *nishchaya* (internal, self-referential) and *vyavahara* (external, other-referential) viewpoints, description of *purusha* and *Purusharthasiddhi*, are included in Chapter 1 entitled "Exposition of *Purusharthasiddhyupaya*" This may also be called the introductory chapter as verses 1-20 are introductory verses. The remaining verses form part of Chapters 2, 3, 4 and 5 respectively and are entitled "Enlightened View" (Verses 21 to 30), "Enlightened Knowledge" (Verses 31 to 36), "Enlightened Conduct" (Verses 37

to 208), and Concluding Verses (Verses 209-226).

Since Amrtachandra did not make any division of this work (PSU) into various chapters, different commentators and translators have divided this work in their own way, ranging from 3 to 7 chapters. Acharya Kanaknandi has divided the 226 verses into three chapters. Chapter I (Verses 1-30), Chapter 2 (Verses 31 to 36) and Chapter 3 (Verses 37 to 226) Though he did not assign any name or title to these chapters, he was obviously implying Enlightened View, Enlightened Knowledge and Enlightened Conduct as the headings of these chapters. Vaidya Gambhirchand and Pandit Sarnaram Jain describe these 226 verses under 24 and 27 headings respectively, without grouping them under any chapter

Kshullak Dharmanand divides PSU into seven chapters Introductory (Verses 1-19), *Shravak-dharma* (Householder's Religion this includes verses 20-30 pertaining to Enlightened View), Enlightened Knowledge (Verses 31-36), and Enlightened Conduct (Verses 37 to 226), pertaining to conduct, which are divided into four chapters, viz Enlightened Conduct (Verses 37-174) concerning *ahimsa*, etc. vows), *Sallekhana* (peaceful, voluntary, noble death) (Verses 175-180), Transgressions of Vows, etc. (Verses 181-196), and Complete Conduct (Verses 197-226)

Nathuram Premi divides the 226 verses into five chapters, but these are not the same as given in this book. It differs from Dharmanand in that the first 19 verses are neither described as the introductory chapter nor counted as part of any other chapter, while verses 181-196 pertaining to transgressions of vows, etc are included within *Sallekhana* chapter, which is not at all proper In verse 181, the author speaks of 70 transgressions of code of conduct – five of enlightened vision, 5 each of non-violence, etc five vows (*vratas*), and seven supplementary vows (*sheel-vratas*) Since no separate mention of transgressions of *sallekhana* has been made in verse 181, it seems to be included within supplementary vows (35 transgressions for 7 *digvrata*, etc supplementary vows and 5 for *sallekhana*)

There appears no justification for treating six verses pertaining to *sallekhana* into a separate chapter Transgressions of vows stand in the way of proper observance of vows, they should more appropriately form part of the chapter on enlightened conduct. In fact, in

Tattvartha Sutra (TS) and Samantabhadra's *Ratnakaranda-shravakachara* (RKS), etc., the transgressions of vows invariably form part of the chapters on vows.

Now the question remains whether or in what way, we are justified in making a separate chapter of complete conduct (*sakal charitra*) (PSU, 197-226) Apparently, it would be quite improper to speak that the so-called complete conduct (PSU, 197-208), consisting of austerities (*tapa*, both external and internal), six essential activities (*avashyaka*), three restraints (*gupti*) of mind, speech and body, five carefulness (*samiti*), forgiveness, etc , ten moral virtues (*dash dharma*), twelve affirmations or contemplations (*bhavana*), and cultivating powers of endurance and equanimity and remaining calm and unperturbed in the face of 22 hardships (*parishaha*), such as hunger, thirst, cold, heat, insect bites, travel, physical ailment, injury caused by others not getting profit or success, praise/condemnation, etc ,[7] are not part of enlightened conduct

By enlightened view and unblemished observance of *ahimsa*, etc vows, including supplementary vows, free from transgressions and faults, even householders too may attain in short time (*achirata*) the highest objective of human endeavour (*purushartha-siddhi*) (PSU, 196), so also austerities too (*api*), Amrtachandra declares, are included in the enlightened conduct in the scriptures and are part of *moksha* (self-realisation) (PSU, 197)

Lest there be any doubt in this regard, Amrtachandra categorically states that conduct, which is prescribed for ascetics (*munishvaranam*), is also (*api*) worth practising by the householders according to one's capacity (*shakti*) (PSU, 200) and that householders, desirous of *moksha* (self-realisation), should practise *ratna-traya* (the three jewels of enlightened view, knowledge and conduct), including those (PSU, 197-208) relating to *tapa*, *gupti*, *samiti*, etc., even if partially (*vikal api*) incessantly (PSU, 209) And when time comes, he should endeavour to complete it (*ratnatraya*), depending or supporting oneself on (*avalambya*) footsteps, footprints or marks, position, rank or status (*padam*) of saints, i e by adopting higher and complete moral and spiritual discipline (PSU, 210)

Thus, we can confidently say that *gupti*, *samiti*, *tapa*, etc are not to be excluded from the domain of householder's code of conduct

This work (PSU) points out that householders, who constitute 99.9 per cent of the population, should not in any way belittle themselves by saying "We are after all *grahasthas* (householders)! What can we achieve?" or "We are *samsari*, what can we do?" It infuses self-confidence in them when this work (PSU) declares that not only they can achieve worldly success such as personal riches, sensual pleasures, etc., but also can attain the highest objective of human endeavour (*purusharthasiddhi*), i.e. *moksha* or self-realization. The description of the state of *moksha* is contained in PSU Verses 222-223.

In view of what is stated above, it is quite inappropriate to make any separate chapter in respect of austerities, *gupti*, *samiti*, etc. with the expressed or unexpressed implication that those are meant only for the ascetics (as a number of scholars mistakenly hold) and not relevant to the householders The practice of *gupti* (the three restraints of mind, speech and body) and five-fold carefulness in walking, eating, speaking, handling things and cleanliness are as much necessary for the common man as for ascetics or monks

PSU *and* Niyamsara

In Kundakunda's *Niyamsara*, not only non-violence (*ahimsa*), etc. five vows, but also *samiti* (five carefulness) and *gupti* have been specifically included in *vyavahara charitra* (NS, 56-70), i e. in the domain of householder's code of conduct. These have been declared to be *tapascharan* (practice of austerity) from the *vyavahara* point of view (NS, 55) All these three components of moral code of conduct are based on *samyam* (self-restraint or self-control) of one's passions as regards external behaviour in relation to others, and are rooted in wholesome psychic dispositions. These constitute the essential characteristics of a truly *dharmic* person, i.e a man of piety, righteousness or good moral conduct

Although Amrtachandra's description of six essential activities (*avashyaka*) for the householder in this work (PSU, 201) seems to follow Kundakunda's enumeration in *Niyamsara*, viz repentance, equanimity, etc , thereby signifying greater emphasis on internal aspects or *nishchaya naya*, most other *shravakachars*, both of Digambara and Shvetambara sects, include *samyam* or self-restraint, (*samiti*, *gupti*, etc. necessarily signify *samyam*) and *tapa* (austerity) as integral compo-

nents of six *avashyakas* prescribed for the householders from *vyavahara naya*.[8] In another significant Jain text, *ahimsa*, *samyam*, and *tapa* are declared to be essential ingredients of *dharma*, the supreme beneficial thing (*utkrashta mangal*)[9]

The exclusion of *samiti*, *gupti*, and *tapa*, etc – essential elements of *dharma* – from the purview or domain of the householder by describing them as exclusively meant for the ascetics, is definitely unwarranted. This kind of artificial division verging on water-tight compartmentalisation between different rules of moral conduct is playing havoc with the social, moral and spiritual life of the people, as the present writer has explained in his book on *Niyamsara*[10]

Significant features of PSU

Purusharthasiddhupaya, Ajit Prasada observes, is "a closely reasoned-out discourse, practical throughout, methodical, and graduated to the capacity of every living being howsoever situated" The achievement of the objective of self-realization, which forms the subject matter of this treatise, requires both internal purification of mental states through management and control of one's passions (anger, pride, deceit and greed) from *nishchaya naya*, as also self-restraint of one's external conduct, i e moral behaviour from the *vyavahara naya* The former is considered primary (*mukhya*) and the latter as supporting (*upachaar*) (PSU, 4) The transformation of the inner self is an art, while practice of moral discipline, which includes non-violence, etc vows and various kinds of carefulness and austerities, self-restraint of mind, speech and body, etc. is a well thought out and carefully planned scientific technique or mechanism to achieve self-realization Thus, self-realization is both an art as well as science

Emphasis on internal aspects (*nishchaya naya*)

One very significant characteristic of this work (PSU), which distinguishes it from other *shravakachars*, is that it lays greater emphasis on internal aspects, though not losing sight of the external aspects This is because Amrtachandra like Kundakunda is convinced that external or social behaviour of any person cannot be truly modified,

improved and transformed without first effecting change in one's thought patterns and attitudes. In other words, real advancement in moral and spiritual discipline or conduct primarily depends on internal factors, i e. purification of one's thoughts and feelings.

That is the reason that like Kundakunda, who is very much concerned about *vibhava* (non-natural, distorted, deluded or perverted thought activity) (NS, 14-15), Amrtachandra finds *viparita* (deluded, distorted thinking or the impurities of mental vicissitudes) (PSU, 10-11) to be the primary obstacle in the attainment of the highest objective of human endeavour (*purusharthasiddhi*) (PSU, 11)

Amrtachandra's description of *purusha* as the conscious self or sentient entity (*chidatma*, etc) (PSU, 9) and as an active agent (*karta*) and enjoyer or experiencer (*bhokta*) of the consequences of one's actions (PSU, 10) as also his explanation of mind-body interaction or the interaction between conscious mental states of the self and *karma* (the crystallized effects of energies of past activities, i e neuro-physiological processes or brain states) (PSU, 12-13), follow and resemble those of Kundakunda [11]

It seems that Amrtachandra was either unaware of the existence of Kundakunda's *Niyamsara* or the same may not have been available to him Yet because of his commentaries of three major works of Kundakunda, he was quite conversant with the latter's ideas and thoughts Therefore, it is quite natural that we find quite a few similarities at a number of places between these works as well as between *Niyamsara* on the one hand and *Purusharthasiddhyupaya* on the other hand

One notices a marked predilection for *nishchaya* (internal self-referential) viewpoint (*naya*) which runs throughout Amrtachandra's works including *Purusharthasiddhyupaya*, a treatise on *shravakachara* (lawbook for the leity), in which *vyavahara naya* (external aspects or other referential viewpoint) is more relevant That is precisely the reason that even the discussion about the means of *purusharthasiddhi* (self-realization), viz enlightened view, knowledge and conduct is preceded by an exposition of *nishchaya* and *vyavahara nayas* (viewpoints) (PSU, 4-8)

That greater emphasis is laid on internal aspects is quite evident at several places in this work including the description of enlightened

view (*samyak-darshan*) which is stated to be free from *vipreet abhiniveshh* (perverted or deluded view) (PSU, 15 and 22), similar to Kundakunda's (NS, 51), but at the same time not losing sight of the scriptural definition of *tattvarthanam shraddhanam* (*Tattvartha Sutra*, 1 2) It is worth noting that all the definitions of the three jewels (enlightened view, knowledge and conduct) are ending with the phrase *atmaroopam tat*, i e each of these three means of *purusharthasiddhi* in reality represent the intrinsic nature or the essence of the soul

While greater emphasis is laid on internal aspects, the external aspects are not ignored altogether One should avoid *bhava-himsa* (internal violence), i e mental condition of negligence, caused by passions or violence in thought, and also *dravya-himsa* (external or physical violence) Amrtachandra avers that even though the slightest violence is definitely (*khalu*) not caused by the (mere) possession of external objects (such as sword or weapons of destruction) used in the destruction of physical or material vitalities of other living beings, one should nonetheless avoid those external causes of violence for the purification of one's own thought activities (PSU, 49) and also because such possession affords an opportunity for their indiscriminate (under the influence of passions) as well as unauthorized use.

This observation advances a forceful plea in favour of disarmament and contains a clear-cut warning against the accumulation of armaments and weapons, including weapons of mass destruction This *shravakachara* contains a marvellous and unique confluence of both *nishchaya* and *vyavahara* or both internal and external aspects of a householder's code of conduct This is quite evident from the following remark

> He who, not knowing the true nature of things relies solely on the internal aspects of purity of psychic dispositions, is an ignorant fool (*balah*), he is careless and lazy in external conduct and destroys all external, moral discipline related to others (PSU, 50)

Overall, it may be said that of the three most significant texts of a moral code of conduct, viz *Niyamsara*, *Ratnakaranda Shravakachara* and *Purusharthasiddhyupaya*, *Niyamsara* of Kundakunda seems to lay

greater emphasis on the psychological techniques from *nishchaya naya* describing the householder's code of conduct, while the *Ratnakaranda Shravakachara* of Samantabhadra does that mainly from *vyavahara naya*. But in *Purushartbasiddhyupaya* of Amrtachandra we find a unique confluence of *nishchaya naya* and *vyavahara naya*. Moreover, it must be clearly understood that description from *nishchaya naya* does not mean that those rules of conduct are not meant for the householders.

An excellent treatise on *ahimsa*

Another very significant feature of *Purushartbasiddhyupaya* is that it emphasizes the unique importance of *ahimsa*, which is considered the basis and essence of all vows It discusses *ahimsa* quite exhaustively covering almost all its aspects and dimensions (committing oneself, commissioning, i.e getting done by others, and consenting or approving), including its various implications and effects *Ahimsa*, like other rules of moral conduct, has both external and internal dimensions The latter is indeed the more important; it lays emphasis on controlling and renouncing the psychic impurities of anger, pride, greed, etc passions

This work (PSU) systematically discusses the causes of *himsa* (violence), the nature of *himsa*, its various consequences and varieties and suggests the ways and means to avoid violence It appears that *ahimsa* occupies a central place in this treatise and is the linchpin of the whole code of conduct All evil thoughts, all evil acts, every immorality, and falsehood, etc every sin and crime are declared to be mere examples, extensions or different forms of violence since they are destructive of the purity of the psychic dispositions of the soul (PSU, 42)

Ahimsa The basis of Jaina ethics

Since all the other sins (untruthfulness, stealing, unchastity and unlimited possessions) are declared to be mere examples, extensions or different forms of *himsa* (violence) and "destructive of the purity of the psychic dispositions of the soul" (PSU, 42), *ahimsa*, may be considered to be the foundation of entire Jaina ethics or the basis of

all other rules of moral conduct, i e morality, as well as the hallmark of inner purity, of purifying our action in relation to the self and other beings, i.e spirituality It, thus, has both social/moral and spiritual value *Ahimsa* may well be described as "the criterion of right action or ethico-social action" It is quite significant to note that when our energies are directed to destructive (*himsak*) ends, social development is obstructed and when our energies are directed towards constructive (*ahimsak*) ends, social development sets in[12] or is spurred Moreover, *ahimsa* is also an important factor in our moral and spiritual advancement

Definition of ahimsa

Amrtachandra's predilection for internal aspects (*nishchaya naya*) is also reflected in the definition of *ahimsa* (non-violence) when he declares that only (*eva*) the destruction of the intrinsic purity of the psychic disposition is verily the cause of *himsa* (violence) (PSU, 42) He further explains "Violence is the result of appearance of thoughts and feelings of attachment, passions, etc while non-appearance of these is non-violence." (PSU, 44) Thus, violence occurs wherever attachment and aversion occur even though no creature is injured or killed (PSU, 46)

In making these statements, Amrtachandra is indeed following Kundakunda who defines non-violence as follows "Let the creature die or live, on the part of the careless (that is one imbued with passions), the act of hurting is certain by the mere fact of hurt he who is careful in his observances incurs no bondage" (PS, III 17) Commenting on this verse, Amrtachandra remarks

> Impure psychic attention is negligence, the taking of another's life is external Whether the taking of another being's life occurs or does not occur, to the actual impure psychic attention, proved by the careless conduct, which does not occur without it, the nature of hurting certainly belongs (Amrtachandra's commentary on PS, III 17)

He further states that the material vitalities (*dravya prana*) of "the other" are sometimes injured and sometimes not, but (always) the

soul binds (itself with) *karmas*, through being impassioned, causing injury to the subjective *pranas* or psychic vitalities (*bhava prana*) of itself (Amrtachandra's commentary on PS, II 57), i.e adversely affecting the calm or equanimity of the psychic disposition and injuring the purity of the soul

Social and spiritual value of ahimsa

In declaring that *ahimsa* is known or acclaimed as the supreme divine principle for the living beings in this world (*ahimsa bhutanam jagati viditam brahma paramam*)[15], Samantabhadra was indeed propounding *ahimsa* as the "highest social virtue", thereby presenting outward other-referential *vyavahara* perspective *Ahimsa* is said to be "the supreme principle" for living beings because all life is inter-related, entwined and bound together by mutual support and interdependence (*parasparopagraho jivanam*) (TS, 5 21) If we neglect the principle "live and let live" and disregard the existence of other living beings, including plant and animal life, we will be disregarding our own existence[18] As Mahatma Gandhi said, *ahimsa* is "the law of human existence", for if an eye for an eye or life for life were the rule then all will be blind and there will be no life left on this earth

However, when Amrtachandra categorically, unambiguously and with confidence asserts "Assuredly, non-emergence of attachment, aversion, etc mental states in the self is *ahimsa* (*apradurbhava khalu raagadinam bhavati ahimsa*) (PSU, 44), he was obviously emphasizing the internal aspects or the spiritual value of *ahimsa* from the inward, self-referential perspective of *nishchaya naya*. Any physical injury (*dravya himsa*) or harm of any kind (verbal, etc) to others is necessarily accompanied by defilement of one's thought activities and feelings of anger, enmity, etc (*bhava himsa*)

Karuna is the nature of the soul as a *Dhavla* commentary on *Shatkhandagam* declares Speaking of the other-oriented social dimension of *ahimsa* from the perspective of *vyavahara naya*, Kamal Chand Sogani observes

> Truly speaking, all *ahimsa* values are meant for the removal of varied sufferings in which the human and sub-human beings are involved Sufferings may be physical and mental, individual and

social, moral and spiritual. To alleviate, nay, to uproot these diverse sufferings is *seva* (service to living beings) In fact, the performance of *seva* is the verification of our holding *ahimsa* values , *ahimsa*, *karuna* (kindness) and *seva* are inter-related and are conducive to both individual and social progress a non-violent society cannot subscribe to class exploitation and social oppression of man [15]

While external, other-related ethico-social perspective of *ahimsa* from *vyavahara naya* is important, the internal, self-referential perspective of *nishchaya naya* obviously is considered primary and has precedence over outward social aspect because it is not possible to commit other-referential, outward *himsa* without first injuring itself by defiling one's own internal psychic state The following description of *himsa* and *ahimsa* by Amrtachandra makes it quite clear

First, Amrtachandra preaches that he who does not explicitly commit *himsa* may also reap the fruits of *himsa* because of his continual mental inclination towards indulging in *himsa* and he who apparently employs himself in the acts of *himsa* may not be liable to fruits of *himsa* (PSU, 51) Secondly, owing to one's intense passion, one may be subjected to grave consequences even by committing trifling *himsa*, while owing to mild passion, the other escapes the sad and serious consequences in spite of perpetrating gross acts of *himsa* (PSU, 52) Thirdly, it is amazing that, in spite of the two persons following the same course of *himsa*, divergence at the time of fruition may be exhibited on account of the differences in their states of mind and intensity of passions (PSU, 53) Fourthly, though himsa may be committed by one, yet consequences may be suffered by many Similarly, though it may be committed by many, the consequences may be suffered by one (PSU, 55) [16]

It is quite apparent from the above that the primary and basic criteria of judging the acts of *himsa* and *ahimsa* is the internal pyschic state of the self, though he who exclusively emphasizes the internal at the expense of the external, other-related ethico-social aspect for-

gets the significance of outward behaviour (PSU, 49-50) Thus, the internal, self-referential and external, other- referential perspectives of both *nishchaya naya* and *vyavahara naya* should occupy their due places

Various dimensions of ahimsa

As compared to only one verse in *Niyamsara* (NS, 50) and two in *Ratnakaranda Shravakachara* (RKS, 53-54), this work (PSU) deals with *ahimsa* in as many as forty-nine verses (PSU, 42-90) When a person is infected by passions, he first himself voluntarily causes injury to one's own self (one's psychic vitalities) whether subsequently an injury is caused to another living being or not (PSU, 47) Thus, the very appearance of attachment, passions, etc is described as *himsa* (PSU, 44) This work discusses various dimensions of *himsa-ahimsa*, such as

1 One remains non-violent even though physical violence is committed

2 One is considered to have committed violence even when there is no physical injury

3 Violence is committed by one person but many people suffer the consequences

4 Many persons commit violence and only one suffers the consequences (PSU, 55)

5 To one, trifling *himsa* brings serious result at one time, to another, grievous *himsa* at time of fruition causes small consequence (PSU, 52) Again, the same *himsa*, committed by two persons at one time may yield different results due to the variations in the intensity of passion (PSU, 52-53) Thus, the consequences can be different for different people (PSU, 56-57)

This work also exposes perverted thinking of those who perceive no wrong (1) in commiting violence for the sake of or in the name of religion (PSU, 79-80), (2) killing goats, etc. animals for guests or persons deserving respect (PSU, 81), (3) in killing one [i e killing the killer, say serpent or tiger] under the pretext of protecting many (PSU, 83), or (4) the so-called mercy killing, e g killing a horse, cow or a dog or even a human being, suffering from incurable disease or excruciating pain by shooting or by withholding life-saving treatments (which is so much in the news in modern times) with a view

to providing them relief from their agony, and (5) other delusions and misconceptions in regard to violence and non-violence (PSU, 90)

Assuming that every individual is an end in himself, it becomes morally self-evident that "it is wrong to take the life of a human being", because that would be denying his status as an end in itself Though the principle of *ahimsa* is the foremost moral principle, it cannot be said that it is absolutely always inviolable For instance,

> If I am attacked violently by someone, I am justified in self-defence, in violating the principle 'do not harm or injure anybody,' because it is necessary to maintain my status as an end which is being questioned by the attack But I am not justified in injuring any one more than is necessary to defend my status as an end, for if I do so, I injure his status as an end[17]

In other words, if I am forced by circumstances to kill somebody in self-defence I injure his status as an end, and in that sense my action is morally wrong But if I am not responsible for the circumstances being what they are and my motive has been self-defence, not taking his life, I am exempt from moral blame

Other significant features of PSU

Among the other significant points mentioned in this work may be described as follows

1 *Obeisance to divinity within* In its very first verse (PSU, 1), this work pays obeisance to the effulgent light within, i e pure consciousness or divinity within rather than to one's favoured deity

2 *Homage to anekant* The second verse (PSU, 2) pays homage to *anekant* (doctrine of multifaceted reality), which is declared to be the foundation, source or the very basis of the highest of scriptures It enables a person to understand the true nature of things in all their aspects and reconciles diverse traits which appear to be mutually contradictory, even though they coexist in the same object as inalienable parts thereof[18] In this regard, this verse cites the well-known illustration of misconceptions about an elephant held by a number

of congenitally blind persons. What is more significant is that this verse declares *anekant* to be the very life-force or source of scriptures Although Amrtachandra has made reference to *anekant* in all the commentaries of Kundakunda's three works, they do not contain this kind of categorical statement

3 *Description of purusha* The self (*purusha*), whose highest objective or purpose is stated to be achieved by certain means in this work (PSU), is defined as sentient, conscious entity or being (*chidatma*) By describing it as being devoid of characteristic sense qualities of touch, smell, taste and colour, it is sought to be distinguished from matter (Verse 9) And when it is declared to be having attributes and modifications and endowed with origination, destruction and continuity, the conscious reality is said to be evolvement (*parinami*) in nature, i e it undergoes changes or modifications (Verse 9)

4 Unlike *purusha* of Sankhya school of Indian philosophy, who is changeless, pure consciousness and a passive spectator, the Jaina *purusha* (self) is not only evolvement in nature but also an active agent (*karta*), i e responsible for all his actions, good and bad, including distorted or negative thoughts and impure psychic dispositions, and enjoyer or experiencer (*bhokta*) of fruits or consequences of those actions (PSU, 10)

5 The evolvement nature of *purusha* (conscious entity) and unconscious matter endows them with the characteristics of both *bhava parinama* (modifications in the states of these two substances or entities with the condition or limitation that one substance is not converted into other substance) and *kriya parinama* The latter has the characteristic of *parispandan*, i e activity reflected in electro-magnetic vibrations or bio-photons, which makes possible association and interaction between *purusha* (self) and unconscious neurobiological processes, or *karma* (action), which are described in Jaina thought as crystalized effects of energies of past activities (not just things physically and ostensibly done)

Mind-body interaction While changes or modifications in conscious mental states and the neuro-physiological processes or brain states take place *svayameva, svayamapi, svakairbhavai* (on their own and in their own entities or substances by their own activities) and are determined by or linked with their own respective antecedent or

preceding states or events, each one of them acts only as the indirect, extrinsic, subsidiary or auxiliary cause (*nimitta matra karana*) of the corresponding changes in the other entity (PSU, 12-13)

Thus, following Kundakunda's works, (*Panchastikaya*, 60 and *Samayasara* Verses 79-82), whose commentaries have been written by Amrtachandra, this work (PSU) summarizes in two verses (PSU, 12-13) the interaction between conscious entity (self) and neurophysiological processes, or brain states, i e *pudgala* (physical) or material *karma* or the so-called mind-body interaction

6 Even though the impure psychic dispositions such as attachment, aversion, etc passions, arising out of or resulting from material karma (*karma krtai*), i e the subconscious motivations or instinctive impulses, are not the same, similar or established in (*asamahita*), i e the intrinsic nature of the conscious entity (*purusha*), yet to the foolish persons (*balishanam*), lacking in discriminative insight, understanding or discerning intelligence, these impure thought activities of identifying oneself with the body consciousness and passions appear to be same or similar (*iva*) as attached, united or endowed with (*yukta*), the conscious soul This delusion indeed (*khalu*) is the cause of transmigration (*bhav beejam*) (PSU, 14)

7 *Enlightened view* Like Kundakunda's NS 51, this work (PSU, 22) describes enlightened view to be free of *vipreet abhiniwesh* (indiscriminate clinging to wrong or perverted view) from the *nishchaya naya* Like TS, 1 2, NS, 5 and RKS, 4, PSU, 22 of this work (PSU) also mentions conviction in *tathvarthas*, *tattvas* or *parmarthanam*, i e true nature of reality of things, i e self and non-self Thus, this work defines enlightened view from both *nishchaya naya* and *vyavahara naya* However, unlike NS, 5 and RKS, 4, this treatise does not speak of conviction in *apta* (supreme souls or the worthy Lord) and *agam* (scriptures) in this regard In addition to *apta* and *agam*, RKS also mentions *tapobhratam*, i e the practitioners of moral and spiritual discipline or austerities and other necessary characteristics of enlightened view, viz being free from three follies and eight kinds of pride (RKS, 22-24 and 25)

8 *Eight characteristics of enlightened view* The eight characteristics, essential qualities or qualifications known as constituents (*anga*) of enlightened view, viz *nihshankita* (freedom from delusion and

skepticism), *nihkankshita* (freedom from desires, expectation and attachment to worldly things), etc (these have not been referred to at all in *Niyamsara*) have been described by Kundakunda in SS, 228-236 primarily from *nishchaya naya* (*nishchaya naya mukhyatvena*, as Jayasena remarks) They have been discussed from *vyavahara naya* in RKS, 11-18 In this treatise (PSU, 23-30), Amrtachandra describes first four (PSU, 23-26) from *vyavahara naya*, while the last four (PSU, 27-30) are discussed from both *nishchaya naya* and *vyavahara naya*

Thus, in the fifth constituent, reference to one's own inner development and growth of spiritual qualities of the self (*atmano dharma*) through humility, etc affirmations is from *nishchaya naya*, while mention of concealing the faults of others is from *vyavahara naya* Likewise, in the sixth constituent regarding establishment of oneself (*atmanah*) in the path of purity of the soul is described from *nishchaya naya*, while helping others (*parasya*) in the correct, righteous path is said from *vyavahara naya*, i e working for one's own good as well as for the good of others. In the seventh constituent, disinterested affection for piety (*dharma*) is from *nishchaya naya*, while deep affection for co-religionists, and fellow beings is from *vyavahara naya* Reference to *ahimsa* in this work is from both *nayas* or viewpoints, as it gives comprehensive definition of *ahimsa* In the eighth constituent of enlightened view, mention of illumination of one's soul with the magnificence of three jewels (*ratnatraya*) is obviously a statement from *nishchaya naya*, while propagation of Jainism and Jaina tenets or principles through charity, austerities, etc is description from *vyavahara naya*

9 *Significance of enlightened view* In almost all Jaina texts, including *Tattvartha Sutra*, which by common consent of both Digambara and Shvetambara traditions is accepted as an authentic compendium of the essential principles of Jainism, enlightened view occupies the first place in the route map to the goal of liberation It is also recognized that enlightened view begets enlightened knowledge which, in turn, begets enlightened conduct. But it is only in this treatise (PSU) that it is specifically and categorically declared that enlightened view is the cause and enlightened knowledge the effect, that even though the two are contemporaneous, i e they arise almost at the same time (*samakalam*), there is yet a clear cause and effect relation between

them, just as there is between lamp and light (PSU, 33-34)

Moreover, it is stated that in the absence of enlightened view even the extensive knowledge of scriptures is considered ignorance and the practice of major scale vows (*mahavratas*) and severe austerities, etc while leading to the placement in the highest of heavens is yet regarded as *asamyami*, i e. deficient in self-restraint But with enlightened view, even little or limited knowledge is declared to be enlightened knowledge and little or insufficient renunciation is deemed to be enlightened conduct.

Just as without some figure, any number of zeros have no value, so also without enlightened view, knowledge and even conduct are not able to accomplish the task. The same idea is sought to be conveyed in Samantabhadra's statement that when there is no delusion (*moha*), self-realization (*moksha*) takes place even from little knowledge but not where *moha* exists (*Apta Mimansa*, Verse 98), thereby highlighting the great significance of enlightened view

10 *Criteria of samyak* Again, the prefix "*samyak*" (enlightened) in view (*darshan*) or knowledge is considered to signify "that which sees or knows the many and the whole" [20] This treatise (PSU), by referring to *anekant* (the doctrine of the multifaceted nature of reality of things, objects or fundamental principles of life, i e *tattvas*) (PSU, 35) in this context, seems to imply that *anekant* is the criterion of *samyak*, i e "knowing the many and the whole"

11 *Enlightened knowledge* *Ratnakaranda Shravakachara* describes enlightened knowledge from *vyavahara naya* as that which reveals the nature of things exactly as it is neither insufficiently nor with exaggeration, devoid of perversity and doubt and in accordance with scriptures (RKS, 42) In other words, it primarily means scriptural knowledge, as is evident from the mention of the four-fold division of scriptures into *prathamanuyoga*, etc (RKS, 43-46) *Niyamsara* defines it from *nishchaya naya* as free from doubt (*sanshaya*), delusion (*vimoha*) and confusion (*vibhrama*) (NS 51)

In describing enlightened knowledge from *nishchaya naya*, this treatise (PSU) goes still further when it defines it as comprehending verily the true nature of the self (*atma roopam tat*), free from doubt (*sanshaya*), perversity (*viparyaya*) and vacillation or mental vicissitudes arising from all kinds of distorted thought activity (*adhyavasaya*) (PSU,

35) However, this work does not at the same time forget to mention that from *vyavahara naya* one should make efforts to acquire enlightened knowledge keeping in consideration the scriptural texts of the tradition and evaluating them with critical faculty (*amnaaya yukti*) (PSU, 31)

In his commentary on *Pravachanasara* (PS, III 39), Amrtachandra states that even knowing the scriptures completely and having conviction (*shraddha*) in regard to *tattvas* (the fundamental principles or categories of life) and self-restraint, when lacking the basic understanding of the true nature of the self, is ineffective

Vedantin Shankara probably took a hint from Amrtachandra in making use of the concept of *adhyavasaya*, *adhyavasana*, *adhyasa* (confusion between the self and non-self or superimposition), which is peculiar to Shankara but not found in any of the philosophic writings of the Hindus, prior to Shankara, though freely used by Kundakunda in *Samaysara* and Amrtachandra's commentary thereon[21] Again, it appears that the above-mentioned comments of Amrtachandra's on scriptural texts that Shankara observed "Fruitless is the scriptural study, if the essence of reality or fundamental principles or categories of life (*tattva*) is not realized, and fruitless (redundant) indeed is the scriptural study when the essence of reality is realised" (*Vivekchudamani*, 59)

12 *Eight constituents of enlightened knowledge* While eight constituents of enlightened view have been mentioned in most other Jaina texts, this work alone describes from *vyavahara naya* the eight constituents of the manner in which scriptural knowledge can be pursued, acquired, and properly understood (PSU, 36)

13 *Practice of ahimsa* Although this treatise (PSU), like *Niyamsara*, does not divide *ahimsa*, etc vows into *anuvratas* (minor scale vows) and *mahavratas* (major scale vows) as such, it is however stated that *ahimsa*, etc vows are practised completely or wholly by the *yatis* (saints or ascetics), while they are practised partially by *upasaka* (aspirant or householder) (PSU, 41) Since one renounces all sinful activities during the period of *samayika* (equanimous state of the mind), the householder is considered to observe *mahavratas* (PSU, 150)

14 *Abstention from wine, meat, honey, and butter* Like many other *shravakachars*, this work (PSU) states that people should first of all

renounce the three *makaars* (three things starting with the letter "m"), viz *madya* (wine), *maans* or flesh (meat), *madhu* (honey) and five *udambara* fruits belonging to the fig class (PSU, 61), because they are the birth-place of numerous creatures But unlike *Ratnakaranda Shravakachara* of Samantabhadra, it does not characterise them as *moolgunas* (primary or fundamental moral attributes of a householder)

15 Unlike many other works on the subject, this work points out that like honey, wine and flesh, butter also undergoes extreme fermentations, giving birth to creatures of the same genre and therefore should not be eaten by those who follow rules of moral conduct (PSU, 71 and 163) If Jains and other human beings follow this advice, they would be spared of many heart problems

16 Besides considerations of avoiding physical *himsa* of living beings, this work adduces other reasons for abstaining from wine or alcohol Wine, it says, stupifies the mind and one whose mind is stupified forgets piety and moral conduct As a result, such a person not only necessarily and without hesitation commits *himsa* but also is overtaken by pride, anger, fear, grief, sex, passion, etc

17 Unlike *Ratnakaranda Shravakachara*, this work (PSU) does not discuss eleven *pratimas* (stages of moral and spiritual progress of a householder)

Five basic moral rules

18 Like *ahimsa*, truthfulness, non-stealing, etc , other vows are also described in this treatise from both *nishchaya naya* and *vyavahara naya* and are said to involve *himsa* (violence) Moreover, as compared to *Niyamsara* and *Ratnakaranda Shravakachara*, both of which devote only one verse for each of the five vows, this work (PSU) contains a detailed discussion of each one of them, thus, bringing out their significant features *Ahimsa* is dealt with in 49 verses (PSU, 42-90), truthfulness in eleven verses (PSU, 91-101), non-stealing in five verses (PSU, 102-106), sex fidelity in four verses (PSU, 107-110), and non-possession in 18 verses (PSU, 111-128)

19 *Four kinds of falsehood* The division of falsehood into four kinds (PSU, 91-95) shows how systematic this work is in describing truthfulness Further division, discussion and description of false-

hood into condemnable (*garhita*), sinful (*savadya*) and disagreeable (*apriya*) (PSU, 96-98) is quite significant

20 *Non-stealing* In regard to the non-stealing vow, the significant point mentioned in this treatise is that since wealth, property, etc. are felt as dear to oneself as life and considered as external vitalities (*pranas*) like breathing, etc bio-energies or physical insignia of life by people, depriving a person of his property and his wealth by stealing, etc amounts to causing severe injury to him as if taking away his life (PSU, 103) The veracity of this statement becomes obvious when we notice that destruction of one's hard-earned house property by fire, etc is so keenly felt by the owner of that house that he often undergoes severe heart attack and even death

21 *Sex fidelity* As regards the fourth vow of *brahmacharya* (sex fidelity), this work defines *abrahma* (non-celibacy) as "copulation arising from sexual desire" *Himsa*, it says, is inevitable in sexual intercourse as many vitalities are injured at the time of copulation (PSU, 107-108) Thus, any desire for sexual intercourse causes *bhava himsa* (defilement of thought and feeling) from *nishchaya naya* and any copulation leads to physical violence or injury (*dravya himsa*) from *vyavahàra naya* One who cannot completely give up the desire for sexual intercourse from *nishchaya naya* should definitely renounce lustful contact with females other than one's wife (PSU, 110) from *vyavahara naya*

22 *Aparigraha* As regards *aparigraha*, this treatise like other texts such as *Tattvartha Sutra*, 7 17 and Pujyapada's *Sarvarthasiddhi* commentary thereon defines *parigraha* as *murchha* (attachment or mental clinging to worldly belongings or objects or sense of mineness, i e *mamatva*) (PSU, 111), which is said to be of two kinds internal, psychic, divisible into 14 kinds, and external possessions (both living and non-living objects) (PSU, 115-117) External *parigraha* is described as indirect, auxiliary or subsidiary cause (*nimitta karana*) of internal *parigraha* (PSU, 113), which obviously is considered to be the primary or main thing Thus, it discusses *parigraha* from both *nishchaya naya* and *vyavahara naya* and highlights the concepts of *upadaan* (substantial or internal) and auxiliary (*nimitta*) causes or *mukhya* (primary) and *upachaar* or *gauna* (secondary or subsidiary) aspects

23 *On intensity of attachment* Another significant feature of this work is that although attachment for food though of different sorts

is quite visible in the case of both cat and young deer, yet the difference lies in the degree of their attachment It is quite mild or weak in the case of young deer who lives on green blades of grass, while it is intense or strong in the cat which destroys a host of mice (PSU, 120-121)

24 This work points out that the difference in the degree of attachment has significant consequences For instance, one is satisfied by the moderate sweetness of milk, another person desires sugar, which is extremely sweet, or likes to add sugar in the milk (PSU, 122-123) If people practise self-restraint and moderation in eating (both in quantity and in taste), they would be spared from a number of diseases, particularly diabetes, which is playing havoc with our lives

25 *Ten moral virtues* While humility, purity of mind and body, etc ten moral virtues are extolled in all Jaina texts, this work points out that contemplations on them helps to renounce completely internal attachment to objects and persons (PSU, 126) and that the ten virtues need to be practised (PSU, 204)

26 Those who indulge in night-eating are said to have definitely a greater degree of attachment than those eating in day-time, just as greater attachment is noticed in meat-eating as compared to a vegetarian diet (PSU, 132)

Supplementary rules of moral conduct

27 The supplementary vows or rules of moral conduct (*sheel vratas*), consisting of three *gunavratas* (PSU, 137-147) and four *shikshavratas* (PSU, 148-174) are said to serve the useful purpose of guarding, protecting or supporting *ahimsa*, etc five vows (PSU, 136) These seven vows are classified in this work in the manner described in *Tattvartha Sutra*, though some other texts classify them somewhat differently[22]

28 Unlike most other texts, which divide abstaining from purposeless, harmful activities (*anarthdanda vrata*) into five types, this treatise adds gambling as the sixth type thereto This is done probably because while six of the seven reprehensible vicious activities or harmful addictions to calamitous habits (*vyasana*), viz hunting, prostitu-

tion, stealing, adultery, drinking, and meat-eating, are covered in *ahimsa*, etc five vows and in the renunciation of three *makaars* (see 14 above), gambling does not figure in any of the rules of moral code of conduct mentioned above This vice or evil habit of gambling needs to be renounced because it is the destroyer of contentment, the home of deceit and the abode of theft and falsehood (PSU, 146) It may also be pointed out that this vicious activity has resulted in the economic ruin and disruption of a large number of families

29 Unlike other texts, this treatise describes an equanimous state of the mind (*samayika*) resulting from renunciation of attachment and aversion as the basis of realizing the true nature of fundamental principles or categories of life, including self (*tattvoplabdhi moolam*) (PSU, 148)

30 This work states that offering of alms to deserving guests serves the well-being of one's own, i e donor as it signifies the cultivation of contentment, self-restraint and compassion, as also of the other, i e. recipient (*sva-para anugraha*) (PSU, 167) Thus, *sva* (self) and *para* (other), i.e self-oriented *nishchaya* and other referential *vyavahara* go side-by-side

31 Another significant feature of this work is the noteworthy description of the manner of giving or offering of alms, which consists of nine different ways or methods indicative of due respect and the seven qualities of the good donor, including absence of pride and not having any expectation in return (PSU, 168-169)

32 The objects or things given in alms should also be such as would not lead to attachment, aversion, lack of self-restraint, suffering, fear, etc but help in promoting austerities and study [of scriptures or morally and spiritually elevating works] (PSU, 170)

33 *Sallekhana*. *Sallekhana* (peaceful, voluntary death) in which one seeks emaciation or subduing of passions is distinguished from suicide, in which one, actuated by anger, etc passions, puts an end to one's life by obstruction of breath, drowning in water, by fire, poison or weapons (PSU, 177-178)

34 *Six essential activities* Of the six essential activities (*avashyakas*), four of them, viz equanimity (*samata*), repentance for past misdeeds (*pratikraman*), renunciation or resolve to avoid negative thought-activities and actions in future (*pratyakhyan*) and relinquishment of at-

tachment to the body (*vyutsarga*, i e *kayo- tsarga*) are described from *nishchaya naya* However, two of them, viz eulogy or devotional prayer (*stava* or *stuti*) and obeisance or reverential attitude towards the supreme souls and their qualities (*vandana*) are described from *vyavahara naya* (PSU, 201) These differ from *Niyamsara*'s *nirvrtti bhakti* (devotion to *triratna* or *ratnatraya*, i e enlightened view, knowledge and conduct) (NS, 134) and *yoga bhakti* (i e absorption in the pure self by renouncing attachment, etc impure thought activities) (NS, 137-138) which belong to *nishchaya naya*[23]

Concept of primary (*mukhya*) and secondary (*upachaar*)

Thus, we find that this unique treatise describes a householder's discipline from both *nishchaya naya* and *vyavahara naya* (specifically mentioned in PSU, 4-8), i e it contains a marvellous confluence or blend of internal, self-referential, spiritual (internal purity) aspects as well as external, other referential, social/moral dimensions It is the nature of a standpoint that of the mutually contradictory traits or characteristics coexisting within the object or entity as inalienable parts thereof, it accepts one as primary (*mukhya*) and the other as supporting and secondary (*upachaar*) (PSU, 2 and 222) depending on the context

Upa means near to, supporting or assisting and hence *upachaar* signifies that behaviour or conduct (*chaar*) (in this case other referential, social/moral conduct from *vyavahara naya*) which is supportive or complementary to internal, self-referential *nishchaya* aspect, i e in the context of internal purity or spiritual objective of *moksha* or self-realization, which naturally occupies primary place in man's life It is for this reason that in his work *Tattvarthasara* (TVS), Amrtachandra has described *vyavahar moksha marg* (path of self-realization) as the means (*sadhan*) and *nishchaya moksha marg* as an end (*sadhya*) (TVS, chapter 9, Verse 2)

As is quite evident from Amrtachandra's description of various rules of a householder's moral conduct, particularly non-violence and non-possessiveness, etc , the internal aspect of being free from attachment, aversion and passions or mental clinging or attachment

to worldly objects, i.e *nishchaya naya* is given more prominence and considered primary (*mukhya*) However, the significance of external causes or aspects of non-violence and limitation of possessions, such as avoidance of possession of external objects used in destruction of physical vitalities of living beings (PSU, 49) and physical acquisition of worldly belongings without limits (PSU, 112-113), are not ignored, they are in fact described as indirect, auxiliary, subsidiary cause (*nimitta karana*) (PSU, 113) or necessary supporting factors of purification of one's own thought activities (*parinama vishuddhaye*) (PSU, 49)

In other words, *nishchaya naya* is considered to lay emphasis on getting rid of the internal impurities of attachment, aversion, and passions, etc so as to realize the intrinsic purity of the self. Accordingly, enlightened view, knowledge and conduct by which the self views, knows and behaves, that same self is said to represent the innate nature or the very essence of soul (*atma roopam tat*) (PSU, 22, 35 and 39) and thus are said to constitute the unitary path of self-realization

The unique contribution of Amrtachandra in the present work (PSU) is that he has used and emphasized the terminology of *mukhya* (primary) for the internal, self-referential aspect, and *upachaar* (supporting or secondary) for the external, other-referential aspect (PSU, 4 and 222) Thus, the path of self-realisation (*moksha-marg*) consists of the enlightened view, knowledge and conduct having both primary (*mukhya*) or *nishchaya* aspect and the supporting, secondary, *vyavahara* (*upachaar*) aspect, i e other-referential, external, scriptural knowledge, abstaining from physical, violence, etc conduct and external forms of austerities, etc (PSU, 222)

Amrtachandra specifically states that the intrinsic cause or the internal aspects are to be regarded as primary (*mukhya*) or substantial (*upadaan*) cause, while the extrinsic cause or external factors are to be considered as supporting (*upachaar*) or secondary (*gauna*), i e auxiliary (*nimitta*) cause (PSU, 4, 12 and 13) Only those who are fully conversant with the true nature of both *nishchaya* (internal, self-referential) and *vyavahara* (external, other-referential or related to other) points of view, can propound, promote and promulgate the *tirtham* (*dharma-tirtha*, i e the rules and guidelines for the well-being and

upliftment of living beings) in the world (PSU, 4) Accordingly, Amrtachandra has been very critical of one-sided views (PSU, 24) and has paid homage to *anekant* (doctrine of multifaceted reality) (PSU, 2)

Ethico-spiritual standpoints

Amrtachandra has therefore described in this work (*iha*), concerned as it is with the attainment of the highest objective of self-realization or pure self, *nishchaya naya* to be *bhutarth*, i e that which serves the purpose or the objective (*artha*) of the living beings (*bhuta*), while that which emphasizes *vyavahara naya*, i e merely external moral aspects of behaviour, is said to be *abhutarth* (PSU, 5), if they are not supportive of internal purity Quite often, the author adds, the activities which deviate from or are opposed to, or in contradiction with *bhutarth*, i e internal purity perspective of *nishchaya naya*, are all said to be geared towards or aimed at worldly pursuits of mundane life (PSU, 5), i e they are not conducive to the objective of self-realization

The author further avers that instructions in regard to only (*keval*) *abhutarth vyavahara naya* alone (*eva*) do not serve the purpose, i e the objective of self-realization (PSU, 6) Amrtachandra observes "That person alone (*eva*) who understands both *vyavahara* and *nishchaya* aspects in their proper perspective and true sense, and adopts an impartial attitude, achieves the full benefit of the teaching(s) " (PSU, 8) In other words, he considers both aspects or perspectives necessary for the achievement of the objective of self-realization

Proper understanding of the true nature of the ethico-spiritual standpoints of *nishchaya naya* and *vyavahara naya*, is of utmost importance so as to avoid the dichotomized orientation, i e to view things in terms of either/or, black and white or mutual exclusiveness in regard to *vyavahara naya* and *nishchaya naya* or for that matter between morality and spirituality, thinking them to be contradictory, not complementary to one another Failure to do so leads to misconceptions and disastrous consequences Those who, not knowing the true nature of things and of these standpoints, either rely solely on the internal perspective of *nishchaya naya*, thereby disregarding

vyavahara perspective of external, social, moral practices, or identify themselves merely with body consciousness or social relationships, thereby ignoring internal purity aspects, are both declared to be ignorant fools (PSU, 50 and 14)

Amrtachandra has categorically stated that these ethico-spiritual standpoints, which are an extremely sharp edged weapon and intractable, would when used by misguided intellects or deluded persons cut off their heads quickly (PSU, 59) Only those who are fully conversant with the true nature of *nishchaya* and *vyavahara* can alone free themselves and others from the tangle of these *nayas* (standpoints), dispel difficult-to-be-removed delusion and ignorance of the people by proper exposition of primary (*mukhya*), which is dependent on *nishchaya naya*, and supporting (*upachaar*) aspects of things, which depend on *vyavahara naya*, and propound, promote, and promulgate *tirtham* (rules and guidelines for the well-being and uplift of people) (PSU, 4) In the *tirtha* of the Worthy Lord, the thought construction of primary (*mukhya*) and secondary (*gauna*) go together (Samantabhadra, *Yuktyanushasan*, 61)

Description of *shubha bhava*

In the concluding part of this work, Amrtachandra observes that the thought activity of a person engaged in incomplete observance of *ratnatraya* (enlightened view, knowledge and conduct), including supporting external, social, other referential moral conduct of self-restraint from *vyavahara naya* and self-referential internal discipline from *nishchaya naya*, involves karmic bondage (PSU, 211) similar to the bondage of *tirthankara* class (*prakrti*) of *karma* (PSU, 217) However, the said bondage, though resulting from auspicious, virtuous thought activities (*shubha bhava*), is undoubtedly the means (*upaya*) of self-realization (*moksha*) and not of bondage (PSU, 211) because *ratnatraya* necessarily leads to *moksha* and there is no other way that leads to *moksha*

In contrast to *shubha bhava*, if one indulges in sinful and unwholesome thought activities (*ashubha bhava*), he will lack even a grain of righteous conduct (*dharma*, piety or morality) and the self becomes a rogue or an animal, is always beset with thousands of pains and

strays incessantly Therefore, *ashubha bhava* is extremely undesirable and worth renouncing (*atyanta heya*) (Amrtachandra's commentary on PS, I 12)

As already stated, external, other referential, enlightened view, knowledge or conduct (social, moral, good conduct resulting from *shubha bhava*) from *vyavahara naya* perform contributory or supportive (*upachaar*) role in *moksha* while their internal self-referential aspects from *nishchaya naya* are considered primary (*mukhya*)

Thus, morality of *vyavahara* supports spirituality, i e internal purification, which signifies spiritual conquest, i.e freedom from anger, pride, greed, etc. impurities, spirituality, on the other hand, sustains morality, which is in fact the offshoot or manifestation of internal purity

It is in this sense that *vyavahara* is described as the means (*sadhan*) and *nishchaya ratnatraya* signifying purity of the self as the end (*sadhya*), i e self-realization or *moksha* in *Tattvarthasara* (IVS, chapter 9, Verse 2) It is only from description point of view that two kinds of *moksha marg* (path of self-realization), i e *vyavahara moksha marg* and *nishchaya moksha marg*, are spoken of, actually there is one *moksha marg*

In the present work under study (PSU), Amrtachandra explains it further by stating that to the extent these auspicious thought activities (*shubha bhava*) of the self are constituent part of enlightened view, knowledge and conduct, there is no bondage And to the extent, there is attachment (*raag*), which is not part of or deviates from *ratnatraya*, i e directed not towards *ratnatraya*, but towards worldly pursuits of mundane life, such as name, fame, and material prosperity, etc , then in that case these auspicious or virtuous psychic dispositions (*shubha bhava*) leads to or results in bondage (of good *karmas*) (PSU, 212-214) The basic urge that impels man to act, is desire, i e *raag* or attachment, whether it is leading a virtuous life, prosperity, success, and worldly enjoyments, or salvation Thus, *raag* (attachment or desire) of *shubha bhava*, that is conducive to the goal of self-realization should be entertained, but those desires or psychic dispositions (*bhavas*), which deviate from the goal, should be renounced

Ratnatraya, Amrtachandra points out, is the cause of *nirvana* (*moksha*) only (*eva*), not of anything else However, the influx of aus-

picious, virtuous or good thought activities, which invariably occurs in the practice of *ratnatraya* and results in the bondage of good *karmas*, is the fault of (*aparadh*) of *shubha upayoga*, i.e. auspicious conscious attentiveness (PSU, 219-220), when it deviates from the path of *ratnatraya* Thus, the auspicious, virtuous thought activities (*shubha bhava*) perform a dual role, which seem to be quite contradictory, viz of supporting the cause of *moksha* by being the constituent part of *ratnatraya*, and also of the karmic bondage, as evident from the example "clarified butter (*ghee*) burns", (see PSU, 221) when it comes together or is in limited company with fire

That does not mean one should stop making *ghee* and using *ghee* altogether or that heat sometimes may cause burns in one's fingers, does not mean one should give up cooking altogether Likewise, just because *shubha bhava*, morality or virtuous activities are the cause of bondage does not mean that one should throw away the baby with the bath water, since that would also mean discarding the *moksha marg* I ask "Is *moksha marg* despite, or because of *shubha bhava* or morality?" It must however be clearly understood that external social, other-referential moral conduct from *vyavahara naya* alone (*eva*) cannot be considered to be the objective to be aspired for because it cannot by itself lead to self-realization unless one gets rid of internal impurities (*vibhava*) of passions, etc from *nishchaya naya*

The doctrine of *anekant*

Every object is the repository of many *dharmas* (traits), qualities or attributes and modes For instance, in a fruit we find its stuff, taste, odour, touch, shape and form etc as well as a capacity to appease hunger Now, in describing fruit if we make use of the word *hi* (only) and say "Fruit has taste only," it becomes *ekanta* (one-sided) But when we say "Fruit has taste also," by using *bhi* (also), it would be in line with *anekant*[24] The word "also" is inclusive and is accommodative of the other qualities, viewpoints or perspectives, whereas "only" is exclusive and negates the existence or the possibility of other attributes or viewpoints[25]

A person is spoken of as father in relation to his son and son in relation to his father Likewise, we can call him uncle and nephew,

son-in-law and father-in-law, etc. These seemingly contradictory attributes are reconcilable from different standpoints of different relations which he holds with different persons Therefore, the question how can the same man be father and son would entirely be meaningless and it will only exhibit the ignorance of the logical theory of predication [26] No philosophic proposition can be true if it is simply put without any qualification If a proposition *unconditionally* ascribes a predicate-property to the subject and excludes other rival possibilities (contradictory predicates), it becomes *ekanta* (one-sided),[27] and is violative of the principle of *anekant*

The conception of Reality as bipolar is the cornerstone of the principle of *anekant* The Jaina maintains that the opposition between Existence and Non-Existence, Identity and Difference, does not affect Reality as oppositions such as Existence and Non-Existence are concurrently revealed together in concrete Truth Every entity comprises within the fullness of its being, two constituent elements both equally important, viz , what is itself (*svatattva*) and what is other than itself (*paratattva*) [28]

If Reality is considered to be all positive or merely existent (*ekanta-bhavatmaka*) then everything would be everything else (*vaishvampam syat* or *sarvatmakam syat*) On this hypothesis neither the distinctions among the entities nor the diverseness of character within the same entity could be explained If a thing had only positive nature, the nature would be its own, it is because of its negative nature, its differentiation from other things that a thing possesses its specific nature If the two states such as existence and non-existence are consecutive or exclusive then when 'Existence' prevails all would be indistinguishably existent and on the other hand when 'Non-Existence' prevails all would become totally non-existent To avoid this anomaly it is appropriate to assume that existence and non-existence are concurrent in Reality

The positive and the negative elements of a real are not conceived to be related '*Ab extra*' They are mutually integral or organic and therefore the method of their organic connectedness is not by forging an external linking of them but by making a proper analysis of the internal structure of things which exhibit a manifold network of forces The positive and the negative elements form the two

sides of the shield of Reality[29]

Like his opponent, the *Anekantvadin* is well aware of the fact that predicating two opposing characteristics of the same aspect of an entity is of course a contradiction, "*tenaiva svabhavena saccasacceti viruddham etat*"[30] This contradiction is as objectionable to the Jaina as it is to his opponents. However, what the opponents have persistently missed here is that the so-called 'opposing characteristics' refer to the two different aspects of an entity and consequently become necessary and complimentary components of it[31]

The Jaina doctrine of *anekant-vada* finds no contradiction in a "real" being both permanent and impermanent An object or real is permanent with respect to the essential nature of the substance and impermanent with respect to the modes through which it is ceaselessly passing, the eternal substance and the changing modes are viewed as real as the changing modes are viewed as real and integral. It is not that the modes alone are subject to change while the eternal substance is static and unchanging, the substance is also liable to change, though not to absolute cessation and disappearance like the modes The substance is renewed as the modes change[32] Transformation is defined as "the continuity of one's own nature through change" (*tadbhavah parinamah*)[33] An entity is a single whole and it has the dual aspect of change and permanence, the categorization of it as substance and mode is only a device for the enlightenment of the novice[34] There is, thus, no contradiction between permanence and impermanence as they are attributes of the same entity It is our experience, not abstract logic, that is the proof of the compatibility or incompatibility between attributes

The concept of viewpoint (*naya*)

As the reals necessarily are of manifold character, any categorical statement in which we predicate only one quality of a subject in a judgement will represent only one aspect of the real to the exclusion of innumerable ones of which it is capable Such a statement will thus be an expression of a merely partial truth Such a one-sided categorical expression of only one aspect of a real, the Jains have termed *naya* A *naya* is thus a categorical judgement made with re-

gard to an object by one who, in order to satisfy one's own particular purpose, makes such a judgement without removing the possibility of other judgements with regard to it[35] Pr bhachandra defines *naya* as "the apprehension which the knower acquires about a part of the object, without discarding other viewpoint(s)"[36] A *naya* becomes *nayabhasa* (false or pseudo standpoint) when it discards other point of view[37]

As a standpoint, *naya* grasps only a part or an aspect of a thing and is expressive of a partial truth about an object, as entertained by a knowing agent or speaker It does not, however, rule out other different viewpoints The German word "*blossen*," meaning "mere" indicates that something *more* is possible and perhaps even required for full satisfaction

There is nothing wrong with *nayas* (particular standpoints or partial truths) as such so long as they uphold their viewpoints without contradicting or rejecting other viewpoints They are considered wrong when one-sided viewpoint(s) trespass on the other side's domain

Naya becomes *durnaya* (pseudo-standpoint) when it denies other standpoints, contradicts them, excludes them and puts forward its partial truth as the whole truth, as was the case in the oft-quoted parable of the elephant and the seven blind men Each of them mistook a limb for the whole elephant and for that reason they quarrelled amongst themselves It is such ignorance (partial knowledge coupled with obstinacy) that breeds intellectual intolerance and conflict[38]

The reasoning or methodology of treating each aspect or standpoint (point of view or *naya*) as independent of the other is faulty as it leads to contradictions However, when one depicts the nature of a substance, taking into account all the different aspects and treating them as mutually supportive of and complementary to one another, as comprehended in the *anekantic* view, it portrays the true nature of the substance and hence it is the most judicious and satisfying to all in every way

Samantabhadra points out that when various standpoints (*nayas*) are seen in terms of relativity and considered complementary to one another (*parasparapeksha*) they are *svaparopakarinih* (mutually support-

ive) But when they are considered from an absolutist or one-sided point of view, unrelated to or independent of one another, they become *sav-para-pranashinah* (mutually destructive) [39]

In *Apta Mimansa*, Samantabhadra categorically states "*nirpeksha-naya-mithya*", i.e standpoints (*nayas*), which are one-sided and unrelated to one another, are false and faulty But if the *nayas* (standpoints), are *sapeksha*, i.e mutually accommodating and complementary to one another, they are, indeed, quite efficacious and useful in portraying the true nature of substance and hence are the most judicious and satisfying to all concerned in every way [40]

Siddhasena puts the same point in the following words "All the standpoints (*nayas*) are right in their own respective spheres – but if they are taken to be refutations, each of the other, then they are wrong But a man who knows the 'non-one-sided' nature of reality never says that a particular view is absolutely wrong"[41] Every aspect or attribute of a thing in its own way reveals the nature of a thing Hence, *naya* is a means of insight into the nature of reality

As a man can attend to and know one aspect only at a time, his knowledge is always partial and relative to that aspect Pujyapada has defined *naya* as the device that describes one of the several characteristics of an object without contradiction, i e taking into account or keeping in mind other characteristics, aspects or points of view from a particular point of view [42] The aspect which a man attends to is governed by his intention or purpose in hand Akalanka defines *naya* as *naya jnatur-abhiprayah*, i e *naya* is indicative of the particular sense, purpose or intention of the knower or that it deals with a particular aspect which the speaker has in view [43] According to Samantabhadra, the context is attached or connected with the perceiving mind in the form of a purpose, which determines the selection of a particular aspect from a complex real [44]

The *nayas* are necessary in order to understand the partial true nature of a thing Commenting on the significance of the doctrine of standpoints (*nayavada*), Nathmal Tatia states

> The philosophical standpoints are angles of vision or ways of approach and observation These angles and ways give partial truths which contain grains of ever-lasting truth The cumulative

> philosophical experience provided by the standpoints is extraordinarily wide-ranging and coherent and deep, and generates faith that truth is understandable.[45]

Edmund Husserl (1859-1938), German philosopher and founder of phenomenology, points out that each material perceptual object has sides and aspects other than those presented at any moment He admits that the objects of perceptual experience, material things are not given apodictically to perception because they contain parts that are only emptily intended, but he insists that the phenomenological reflection on perceptual experience, the reflection that yields the statement that perception involves a mixture of empty and filled intentions can be apodictic (that which can be seen to be necessary) we know apodictically that perception must have a mixture of empty and filled intentions Husserl did admit in the 1920s that although phenomenological experience and statements could be apodictic they would never be adequate to what they describe, i e further clarifications of what they signify could always be carried out[46]

One might feel that Jain Relativism is based on the setting in which a real is placed and the purpose of the perceiver, and leaves the real totally untouched by them In this respect, we should bear in mind that the setting and the perceivers intention or purpose both result in the selection of aspects of a real They are meant to bring the desired aspect of the real to the focus of the perceiver's consciousness By it the other aspects are not nullified but only thrown into background The entire process of the *naya* technique of thinking follows this way in the selection of aspects of a real[47]

The concept of *arpita* and *anarpita*

Commenting on *arpana*, the regulative principle of *naya* logic in the *Tattvartha Sutra* aphorism (TS, 5 32) "*arpita-anarpita-siddheh*", Pujyapada observes that "*arpita* means to raise a certain characteristic selected from a complex reality of a substance on account of some objective (use or need) in view for expression to a position of primacy, prominence or primacy, prominence or primality And prominence is not given to other existing characteristics, as these are

of no use, need or relevance at that time Thus, the other existing characteristics or attributes, which are not expressed, are considered to be either irrelevant or of secondary importance (*anarpita*) It is emphasized that there is no contradiction in what is established or sought to be conveyed by these two points of view *arpita* and *anarpita* *Arpita* proves (*siddheh*) *anarpita* and *anarpita* is proved by *arpita* For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew and so on [48]

In his *Ashta-sahasri* commentary on *Apta Mimansa* of Samantabhadra, Vidyanand points out that "primacy and secondariness are possible only in case of the existing characteristics" [49] This makes it clear that *naya* technique is concerned with the existing elements or characteristics of a real, hence it is objective in nature The cognitions obtained under *naya* logic are equally faithful to reality, but as it would require, the governing reference system of *anekant* must also be taken into account It is not the Jaina view that reality remains untouched by such cognitions It is on this ground that the validity of partial judgements made under *naya* logic is acceptable to the Jaina [50]

The particular aspect or characteristic of a substance or entity that is intentionally or knowingly projected or expressed becomes primary (*mukhya*), while the other apsect(s) that remains unprojected and unexpressed becomes secondary (*gauna*) The primary or secondary aspect is neither pre-determined nor prescribed beforehand It is the projection of the aspect, which is expressed, makes it primary But the unprojected or unexpressed aspect is by no means insignificant or non-existent The true identity of an object or substance is established when one takes into account both these aspects (Samantabhadra, *Svayambhu Stotra*, Verse 53)

The particular aspect or characteristic, which is expressed, becomes primary (*mukhya*), while the unexpressed characteristic or aspect is considered secondary (*gauna*) or supporting (*upachaar*) Amrtachandra has drawn attention to this fact by giving the example of a milk-maid, engaged in churning butter-milk While churning it, she pulls the string of one side, thereby bringing it in the foreground, and loosens the string of the other side, thereby letting that string go round the churning rod (which recedes into the background) As a

consequence of it, she succeeds in extracting butter out of butter-milk (PSU, 225)

The moral of this example is that if we look at the different standpoints (*nayas*) in knowing reality, one of its aspect considered primary (*mukhya*), having relevance and prominence at the moment and demanding our immediate attention, is within the foreground or focus of our attention, while the other aspects, although they undoubtedly remain at the back of our minds, are considered as secondary (*gauna*) or supportive (*upachaar*), because they are not prominent at the moment and recede into the background This truth, namely that when some aspect of a concrete situation in reality is in the foreground of our attention, the other aspects recede into the background, is one of the cardinal principles of the modern Gestalt or Configurationist school of psychology[51]

As a standpoint (*naya*) grasps only a part or an aspect of a thing, it is a partial knowledge Hence, it is partially or relatively true, it is true relative to that aspect only After translating the aphorism *arpita-anarpita siddheh* as "the ungrasped [unnoticed] aspect of an object is attested by the grasped [noticed] one," Nathmal Tatia translates Pujyapada's commentary on the said *sutra* as follows

> A particular attribute or mode of an object is brought to light by the observer for a specific purpose, relegating the other attributes and modes to the background Such attributes and modes are designated as "the grasped ones," while the unspoken attributes and modes are the "ungrasped ones" So when a person speaks of the eternal or universal aspect (the substance) of an object, the non-eternal aspect (the modes) is left unsaid and vice versa[52]

In regard to joint statements of two political leaders, say India and Pakistan, it is often said that what is said, expressed or finds a mention in the statement released to press, is important or significant, but what remains unsaid or unexpressed is equally, if not more, important What is expressed is on which there is consensus or agreement, while the issues on which there is difference of opinion remains unsaid or unexpressed. For the same reasons, the phrase "reading between the lines" is very popular

Internal and external aspects

The dual nature of reality or the strand of duality (that of internal and external, subjective and objective, or psychic and physical aspects) runs throughout the Jaina system Not only is *jiva* both incorporeal and corporeal, having both internal and external *pranas* (vitalities), but also the senses, mind, karma, etc. have both physical as well as psychic aspects. The objective and the subjective are correlative but never reducible to one another If it is maintained that the internal entities and the subjective states are alone real or that the external entities and the objective state of affairs are alone real, then all such propositions, cognitions or viewpoints will turn out to be a falsity (Samantabhadra, *Apta Mimansa*, Verses 79 and 81)

That the accomplishment of any task or deed, whether any kind of success or prosperity in this world or the attainment of salvation or self-realization (*moksha*), requires or depends on coordination of both internal and external causes or factors is considered to be in the very nature of things (*dravyagatah svabhavah*) [53] For instance, in the production of earthenware close coordination of both external aids (potter's wheel, rod, etc) and internal means such as the right kind of soil/earth is necessary In the absence of either of them, it will not be possible to produce the desired earthenware

Similarly, for the attainment of self-realization, fuller development (*paryapti*) of the external, physical human body, including its five senses and physical, structural aspects of mind, i e nervous system and brain processes, is as much an essential aid to the conscious entity's potential for awareness, sensation, attention, etc , as the internal, psychic aspects of enlightened view, knowledge and conduct, including internal self-restraint and self-discipline, are necessary [54]

In *Laghutattvasphota* (LTS), Amrtachandra states that a man can have no knowledge of the self without the knowledge of other (objects as well, i.e not only are these two types of knowledge not incompatible, but they must always accompany one another) But ignorant beings are deluded (into) desiring the experience of a consciousness devoid of all other (objects, for they foolishly believe that these objects will) contaminate (them These beings) fall (i e do not attain salavation), just as an elephant who closes his eyes (falls into a

ditch and cannot escape) (LTS, 309)

Nishchaya and *vyavahara* viewpoints

Amrtachandra points out that the nature or state of the world comprises both *nishchaya* and *vyavahara* (*nishchaya vyavahara sanhatimayi jagatsthitih* (LTS, 318) And in this world (from the point of view of cause), Amrtachandra points out, your own self (i e the substantial cause [*upadaan karana*] or internal factors), is not the only cause (of your perfection) Nor are the other (objects or external factors, i e the auxiliary cause [*nimitta karana*]), the only cause (of that perfection) In fact, it is precisely (the presence of) both the self and the other (objects) together that makes up the cause, for, from (the point of view of) the result (i e perfection), these (two) operate with mutual dependence (*svaparavalambya*) (LTS, 365)

It is in the nature of an existent (*sat*) to change (*parinama*)[55] but this process is always subject to the law that there is dependence upon both these causes The dependence upon other external objects (*parashraya*) or external factors or aspects, Amrtchandra adds, is (actually true) only from the *vyavahara* point of view From the *parmartha* point of view, however, there is dependence only upon the self (*atma sanshrya*) To those who can discern it, the manifestation (of your consciousness) is (seen to) simultaneously possess this dual nature (LTS, 370) There is no contradiction, he firmly avers, in such dependence upon or support of both self and other objects (*svaparashryata viruddhyate na*) (LTS, 371)

In *Laghutattvasphota* (LTS), Amrtachandra further states that the transformations in a person depend primarily or substantially on the innate power or internal factors of the self (*sva nimitta*), while other, external factors act as subsidiary or auxiliary (*para nimitta*) cause In other words, transformations cannot occur purely due to the nature of the self, the external causes must be present as well (LTS, 391)

From the above, it is quite apparent that of the above four verses of *Laghutattvasphota* (LTS) (LTS, 365, 370, 371 and 391), Amrtachandra has used *sva* (self) and *para* (other) *ashrya* (dependence) or *nimitta* (auxiliary cause) in three verses, while in one verse (LTS, 370), he has used "*atma sanshrya* [i e *atma-ashrya*]" in contrast to

para-ashrya Moreover, in that verse (LTS, 370) *parmartha* is used in contrast to *vyavahara*, while in verse LTS, 318, the term *nishchaya* has been used in contrast to *vyavahara* In verse LTS, 625, the word "*svabhavashriyah*" is used in contrast to the entire mass of the stains of passions

In *Purusharthasiddhyupaya* (PSU) as also *Tattvarthasara* (TVS), Amrtachandra has used only *nishchaya naya* and *vyavahara naya*, though in LTS, he has once used *parmartha* in one verse, in addition to *nishchaya naya* and *vyavahara naya* Kundakunda has, however, frequently used *shuddha naya*, *vyavahara naya*, *nishchaya naya* and *paramartha*, in his most popular work *Samayasara* *Parmartha* is generally considered as synonymous or equivalent of *shuddha* (pure) standpoint Being the foremost commentator of Kundakunda's three prominent works, including *Samayasara*, Amrtachandra was obviously aware of these *nayas* and has in fact used and commented on them in his commentary thereof in both prose and poetry, which is generally believed to have been written before his own independent works, including PSU The question, therefore, naturally arises why Amrtachandra has used only two *nayas*, viz *nishchaya naya* and *vyavahara naya* in his works, including PSU, instead of three *nayas*, viz *nishchaya naya*, *vyavahara naya* and *shuddha naya*

It is said that the best way to explain or give proper exposition of a thing or viewpoint is to contrast what it is from what it is not Thus, *sva* (self) is contrasted with *para* (other), internal aspect is contrasted with external aspect, and spiritual (immaterial or non-corporeal) with material (physical or corporeal) It was probably for this reason that the aphorism "*sva ashrito nishchaya, para ashrito vyavahara*" was coined by some unknown person and is widely cited in considering ethico-spiritual standpoints of Kundakunda and Amrtachandra This aphorism states that which is dependent on *sva* (self, i e internal aspects) is *nishchaya* (self-referential) viewpoint and that which is dependent on *para* (other) is *vyavahara* (other referential) standpoint

In other words, that which is outer, outward, external or what is related to or is in relation to others, other oriented, has reference to other or wholly or mainly dependent on other (*para*), i e *para ashrita*, is *vyavahara* Whatever statement is made or view expressed keeping in view the above criteria, is said to have been done from *vyavahara*

naya Thus, all of man's relationship with others, social interaction and moral and immoral behaviour come within the purview of *vyavahara naya* *Nishchaya naya*, on the other hand, can be said to be concerned with internal, inner, or inward aspects, which are self-oriented, have reference to self, pertain to and dependent on *sva* (self), i e *sva ashrito*

Just as other related external conduct of a person from *vyavahara naya* can be good or bad, auspicious or inauspicious, moral or immoral (sinful), so also one's self-referential (*sva ashrito*) thought activities can be pure or impure Any responsible person, who wants to turn away from sin, will obviously choose the course of righteousness and piety in his external or social behaviour, i e morality, and purification of his internal thought patterns and psychic dispositions, i e spirituality, which alone can ensure peace, happiness and social well-being Morality must be based on the secure foundations of spirituality, i e external conduct should be the natural offshoot or manifestation of his internal spiritual purity

In the present work (PSU), concerned as it is with the moral and spiritual discipline of people, Amrtachandra has dwelt at length on moral code of conduct, but at the same time he has emphasized that merely external aspects of conduct, such as devotional prayers, a reverential attitude towards the worthy Lord (one who is devoid of attachment, aversion and passions, etc) scriptural knowledge and avoidance of only physical violence and performance of external austerities, etc , are not enough, that internal aspects of purity of psychic dispositions (*bhavas*) are more important Accordingly, he has assigned greater prominence to internal aspects, which is quite evident from his recognition of the three jewels (enlightened view, knowledge and conduct) as verily the forms or aspects of consciousness (*atma roopam tat*) (PSU, 22, 35 and 39), definition of *ahimsa*, etc and when he sought to explain *nishchaya naya* and *vyavahara naya* from the perspective of primary (*mukhya*) and supporting (*upachaar*) means of self-realization

Although the whole warp and woof of the fabric of the moral (external, other-referential or social) conduct and spiritual, i e internal self-referential discipline has been woven on the basis of *nishchaya naya* and *vyavahara naya*, Amrtachandra has nowhere defined them in

Purusharthasiddhyupaya However, Pandit Todarmal in his opening verse in Hindi (*mangalacharan*) of this work (PSU) has sought to provide their true sense and significance in clear and categorical terms in the following words

> There are those who from *nishchaya naya* mistakenly assume self (*atma*) to be pure (like liberated self-realized souls) (*siddha-samaan*) in its empirical existence and hence become lazy and negligent about purification of self and make no effort in getting rid of attachment, aversion, passions, etc internal impurities and thus become unrestrained in their behaviour, not recognizing or caring about purity of their own self, [i e renunciation of attachment, aversion, passions, etc internal impurities] And there are those who consider that mere auspicious thought-activities of charity, *sheel* (good conduct), and austerities from *vyavahara naya* alone (*hi*), even when devoid of internal purification, serves the true well-being of the self, and thereby they do not give up their foolishness Moreover, there are others, who recognize the path of *vyavahara naya* and that of *nishchaya naya* to be separate and different paths and thus become arrogant and insolent It is only when one has proper understanding of the distinctive features and true nature of both the *nishchaya naya* and *vyavahara naya* and regards the former as the cause (*karana*) [i e the primary (*mukhya*)], or substantial cause (*upadaan* cause) and the latter as supporting (*upachaar*) factor [or auxiliary cause, *nimitta karana*], then only one becomes truly enlightened or wise [56]

Thus, one can realise the highest objective of human endeavour (*purusharthasiddhi*) by the confluence of both *nishchaya naya* and *vyavahara naya* or both spirituality and morality

In *Niyamsara* also Kundakunda describes *vyavahara charitra* (conduct) of *ahimsa*, etc moral conduct of self-restraint from *vyavahara naya* and *pratikraman* (repentance of past misdeeds), etc *nishchaya charitra* (conduct), of internal self-discipline from *nishchaya naya* as constituting part of enlightened conduct conducive to salvation However, greater emphasis is laid on the internal, spiritual, self-discipline of *nishchaya charitra*, i e conduct from *nishchaya naya*, consisting of

pratikraman (self-analysis, introspection or repentance of one's past misdeeds and negative thoughts) and *pratyakhyan* (resolve not to repeat one's past misdeeds and negative thought activities in future), etc This is evident from the fact that while *nishchaya charitra* is discussed in 82 verses (NS, 77-158), *vyavahara charitra* is described in only 21 verses (NS, 56-76)

Although *pratikraman* and *pratyakhyan* practices are mentioned in only one verse in this treatise (PSU, 201) Amrtachandra's marked predilection for internal aspects of self-discipline from *nishchaya naya* is quite apparent throughout this work They (*pratikraman* and *pratyakhyan*, etc) are considered necessary psychological methods to reform one's internal attitude and inner thought pattern and bring about internal transformation of one's instinctive impulses, subconscious motivations, arising out of neuro-physiological processes or brain states, i e physical *karma*, and negativities They are, therefore, assigned a major role in attaining the objective of self-realization

Sva (self) for Amrtachandra encompassed both the passion-infected conditioned state of the self as also the state of pure self This view was facilitated by the Jaina concept of the self, which, like inert matter (*pudgal*) is considered to be evolvement in nature (*parinami*) and as such it cannot be regarded as something different from its *parinama* (evolution, changes, or modifications)

Unlike *Sankhya purusha*, who is viewed as immutable, changeless, pure self or pure consciousness, Amrtachandra defines *purusha* in this work, as *chit atma* (sentient soul or conscious entity) having attributes and continuity as also subject to change or modifications (PSU, 9) In the Sankhya school of thought, the psychic dispositions, including perceptions, feelings, volitions, infatuation, etc impure mental states belong to unconscious principle of *prakrti* (matter) and never cling to *purusha*, which remains a passive spectator But in Jainism, these mental states and thought-activities, belong to *sva* (self or *purusha*), because feelings, etc mental states cannot be considered to be the characteristic of an unconscious, physical, non-living substance, i e matter Therefore, self (*sva* or *purusha*) in Jainism is considered as *karta* (doer or agent of action) and *bhokta* (experiencer) of both impure as well as pure thought activities

Thus, the inwardly turned self (*purusha*) knows full well that it

alone is responsible for the karmic bondage as also for its liberation from that bondage Therefore, it primarily relies on itself as the substantial cause (*upadaan karana*) in the process of purification In this regard, the present writer has observed as follows

> Pure consciousness is to be achieved by one's own efforts and experienced by oneself No outside agency can do anything for the soul except to point out that the power which can bring about its emancipation is latent within itself No one else – a deity, scripture or teacher (*guru*), etc – can make the other person experience pure consciousness. The realization of the self, regaining the consciousness of its true nature, establishment in pure consciousness or natural state of the self is the function and the sole prerogative only of the self The conditioned mind has always a sense of insufficiency in it and strives towards greater sufficiency, and is thereby always in a process of striving or 'becoming' until one eventually attains self-realization or the state of pure consciousness [57]

The self-sufficiency of the soul is described by Amrtachandra himself, in his commentary on Verse I 16 of *Pravachanasara*, in the form of six components of action called six cases (*karakas*) of a noun which bears on a verb, i e the self itself is the causal agent (*karta*), the action (*karma*), the instrumentality (*karan*), the goal of action (*sampradan*), innate, i e not separate from pure consciousness (*apadaan*) and the self itself is the substrate (*adhikarana*) thereof In other words, the self realises itself by itself, i e through its own instrumentality and for itself as only self can realise its potential of intrinsic purity, i e self-realization A similar emphasis on an inward-looking approach and self-reliance is noticeable in Buddha's dictum "*appa divo bhav*" (be light unto yourself) and *Bhagavad Gita*'s prescription "*uddhareta atmanam atman eva*", i e liberate yourself by yourself (*Gita*, 6 5)

In laying greater emphasis on *nishchaya naya* perspective of the self-referential means of self-realization, Amrtachandra was aware that the introspective conscious entity (*purusha* or soul) knows itself to be the agent of impure mental states He was also aware of the

fact that the self has the potentiality of becoming pure, i e realizing its intrinsic purity He will therefore attempt to purify his psychic dispositions (*bhavas*) in his quest for self-realization

This inward looking approach gives the self a deeper perspective in life and prevents it from getting overwhelmed not only by the tremendous external-oriented physical activities and sense attractions but also psychic dispositions inevitably involved in empirical existence making it oblivious of its true self, i e the intrinsic nature and the spiritual goal It is stated that only those who do not deviate from the path of internal purification perspective of *nishchaya naya* and do not get stuck or rely on external moral self-restraint perspective of *vyavahara naya* alone, attain the spiritual goal of self-realization

In view of the above, only two *nayas* (*nishchaya naya* and *vyavahara naya*) were considered sufficient by Amrtachandra for his purpose in this work The inward-looking approach of *nishchaya naya* appears to serve both the need of the self in being aware of the impure mental states in its present state of empirical existence as also the necessity of their purification so as to realise the spritual goal of salvation In this sense, he seems to have no difficulty in describing *nishchaya naya* in this treatise as *bhutarth* (PSU, 5), i e that which serves the purpose (*prayojana*) of true well-being of living beings, and mere dependence on external aspects of *vyavahara naya* as *abhutarth*, i e not serving the spiritual goal of self-realization The use of the words "*bhutarth bodh vimukh prayah sarva api samsurah*", i e all that deviates from or is indifferent to the objective of enlightened understanding of the true well-being of the self is only transmigratory existence in the empirical world (second line of Verse 5), clearly signify that one should always keep in mind the internal spiritual purity aspect of *nishchaya naya* Thus, it is quite apparent that Amrtachandra has described *nishchaya naya*, as evidenced by his discussion of *himsa ahimsa*, etc , in the sense of attachment, aversion and passions, etc internal psychic dispositions or thought activities with a view to bring about their purification, i e internal purity (*shuddhata*)

However, when things are viewed from the perspective of the three *nayas* (*vyavahara naya*, *nishchaya naya* and *shuddha naya*) and the self is considered from *nishchaya naya* to be or thought of as the

karta (active agent or doer) and *bhokta* (experiencer) of *only* impure states (*bhava karma*) (as in NS, 18), or both impure and pure mental states (as in SS, 83), then in the face of or in comparison to *shuddha naya*, *nishchaya naya* cannot be said to be *bhutarth* by any stretch of imagination; only *shuddha* (pure) viewpoint, which considers the self to be free from bondage and contamination of both material (*dravya*) *karman* and psychic (*bhava*) *karma* (SS, 141 and SS, 14), or the *shuddha naya*, by which all empirical souls are viewed to have the same intrinsic nature as of liberated souls (NS, 49), can alone be declared to be *bhutarth*, as is rightly done by Kundakunda in *Samayasara* (SS, 11), which frequently uses three *nayas*

Kundakunda and Amrtachandra both emphasize the point (in second line of SS, 11) that one who perceives things from a comprehensive outlook and broad vision and keeping in view the objective to be attained or the destination to be reached (*bhutarth-naya*, i e *shuddha-naya*) definitely becomes an enlightened person (*bhutartham-ashrita khalu samyak-drashti bhavati jiva*) (SS, 11), not otherwise Here the word "*bhutartham-ashrita*," is of particular significance It means that in all endeavours, the focus should be on the inner purity of the self

It is only when *vyavahara naya* concentrates on meaningless rituals and merely external forms of conduct, which does not rely on *bhutarth*, i e the objective of the pure self, and deviates from the path of inner purity and liberation, then only "*vyavahara naya* is not to be followed (*vyavahara naya na anusartavyah*) by those who want to realize the pure self" (Amrtachandra's commentary on SS 11) Further, Amrtachandra observes that "for certain persons (*keshanchit*) on certain occasions (*kadachit*), the adoption of *vyavahara naya* is also (*api*) purposeful or purpose-oriented" (*prayojanvam*, i e *bhutarth*) (Amrtachandra's commentary at the end of SS, 11, which may also be considered his introductory remark on SS, 12)

Complementary nature of *nishchaya* and *vyavahara* viewpoints

In his commentary on SS, 12, Amrtachandra observes that the adoption of a viewpoint depends on the objective of the investiga-

tor This point is elucidated with the illustration of gold Undoubtedly, like pure gold (100 per cent pure or 24 karat gold), pure self is *prayojanvan* (purposeful) However, various states and stages of purification of the self, even if partial (like 40 per cent, 60 per cent or 80 per cent purification of gold) of *vyavahara naya*, being supportive of the process of purification, is also *prayojanvan* (purpose-oriented) in the context of that stage or period. This is because *vyavahara naya* is the preliminary stage or the means towards the pursuit of the pure self, any end result is accomplished only by pursuing the means leading to the end objective In other words, the pursuit of the path of righteous and moral self-restraint (*tirtha*) will lead to or result in the attainment of the objective of liberation, i e *tirthphala* (Amrtachandra's commentary on SS, 12)

In this regard, Amrtachandra also quotes an aphorism from a Jain text which states *Jai Jinmaya pavajjah ta ma vavahara nichhaye muyah* i e if one wants to pursue the path of enlightened souls, then do not renounce either *vyavahara naya* or *nishchaya naya*, because *aikkenavina chhijjai titthan annena un tachcham*, i e if one gives up the external, other-referential perspective of *vyavahara naya*, the path of righteousness and moral discipline of self-restraint (*tirtha*), which sustains society and is conducive to liberation will be destroyed, and if one ignores or renounces the internal, self-referential perspective or inward-looking approach oriented towards inner purity of *nishchaya naya*, one will lose sight of the fundamental principles or categories of life and the essence of reality of self (*tattva*) (Amrtachandra's commentary on SS, 12)

In his commentary of *Samayasara* (SS, 12, Jayasena also states that in certain circumstances even *vyavahara-naya* is "*prayojanvan*" (purposeful and hence desirable), thereby admitting its utility or validity thereof, not rejecting it altogether Thus, both *vyavahara* and *nishchaya nayas* are said to be *bhutarth* and *prayojanvan* (i e to be followed and adopted) from their own viewpoint *Vyavahara naya* is concerned with outer aspects or external reality, while *nishchaya naya* deals with internal aspects, or inner dimension of reality of the self, they are not contradictory to one another but complementary

The question of relation between the *nishchaya* and *vyavahara nayas*, has to be understood from the perspective of *anekant*, which forms

the cornerstone of Jaina philosophical thinking and reconciles *mutually* contradictory characteristics coexisting in the same object as inalienable parts thereof. Like any *naya* (standpoint), *nishchaya-naya* and *vyavahara naya* are ways of comprehending reality only from one particular point of view and knowledge derived from a *naya*, therefore, is partial and incomplete. However, these *nayas* (viewpoints) are correct from their respective points of view.

One should not obstinately stick to any of the two standpoints (*nishchaya-naya* and *vyavahara naya*) because of prejudice or pre-inclination, but remain open-minded. *Anekant*, Amrtchandra says, reconciles the contradictions amongst different one-sided views and synthesizes all partial truths (PSU, 2). The difficult-to-be-removed ignorance of people can be dispelled by the proper exposition of both *vyavahara* and *nishchaya* aspects of things (PSU, 4).

When only two viewpoints are used, *nishchaya naya* does not deny the existence of defiled psychic state of the self, it does not assert that the soul is at present perfect, but simply points to the potentiality of the empirical self to become pure and enjoy unalloyed status. Where three viewpoints are described, *shuddha* (pure) *naya* (viewpoint) makes us aware that the present defiled state of empirical self is not its *svabhava* (intrinsic nature), that the impurities of attachment, aversion and passions are adventitious and can be gotten rid of by adopting proper methods of self-discipline.

From the *vyavahara* point of view, if the empirical self finds it difficult to rise to spiritual heights, it should at least give up the inauspicious psychic dispositions (delusion, passions and misdeeds or sins) and develop auspicious psychical states by practising rules of moral discipline. However, he should not remain stuck in auspicious psychic states but keep in mind the goal of realising the pure state of the self. The inauspicious psychic dispositions have to be discarded by all means, but the auspicious psychic states are also to be transcended as they too are the cause of karmic bondage and stand in the way of attaining spiritual enlightenment.

Muni Dhananjaya Kumar rightly observes:

> *Vyavahara* is necessary to lead one's life in society and fulfil one's social responsibilities and relationships, but *nishchaya* represents

> higher truth in that it helps in making that life pure, i.e. peaceful and happy, and ensuring successful adjustment of social relationships. If *nishchaya* is *darpan* (mirror), then *vyavahara* is its *pratibimba* (reflection, image or shadow), if *nishchaya* is an ideal (*adarsh*), then *vyavahara* is its *kasauti* (touchstone, test, proof, criterion), whatever is the value of *pratibimba* and *kasauti*, the value of ideal and *darpan* is much more, for us that *nishchaya* is useful which is reflected in *vyavahara* and that *vyavahara* is an ideal for us, which is inspired by *nishchaya*, if one has to lead a peaceful, pure and successful life, its secret formula (*sutra*) is proper balance (*santulana*) between *nishchaya* and *vyavahara*. The problem is we are quite familiar with the world of *vyavahara* and we are completely unfamiliar with the world of *nishchaya*. The message is only this in the world of *vyavahara*, let *nishchaya* not disappear, we remain established in *nishchaya* and live life of *vyavahara*, the consciousness should not stuck in material objects but realise the truth beyond matter.[58]

Padmaprabhadeva, the commentator of *Niyamsara*, also finds no contradiction between *nishchaya* and *vyavahara naya* (commentary on NS, 187). He emphasizes that the teaching of relying only on one *naya* is not worth accepting, only the teaching which relies on both the standpoints is *grahya* (acceptable) (commentary on NS, 19).

Nishchaya and *vyavahara* – these two, Pt. Prakash Chand Hitaishi points out, are the sons of enlightened knowledge which help in making knowledge enlightened (*samyak*).[59] One without the other is incomplete. The best synthesis comes about only when *vyavahara* and *nishchaya* both co-exist. Until the highest objective of human endeavour, i.e. the lasting peace and happiness of salvation, is achieved, one has to make use of both *vyavahara* and *nishchaya* viewpoints, i.e. morality and spirituality.

Nishchaya and *vyavahara* viewpoints, Acharya Vidyananda observes, are like two oars (*patvar*) that are used as per occasion or need, they are complementary to one another. In the path of salvation, one has to rely on both of them. In realizing the desired object or self-enlightenment, both of them are worthy of suitable acceptance. The excessive stubbornness in regard to only *nishchaya* or *vyavahara* alone

is mere delusion When salvation or self-realization is achieved, then both of them are automatically, naturally or on their own accord (*svatah*) given up[60]

In his commentary on *Samayasara* (SS, 12), Amrtachandra quotes an old saying "*Aikken vina chijjai titham, annena un tachham,*" i.e the *tirtha* (*dharma-tirtha*) the rules and guidelines, laid down by the *Tirthankaras* or Enlightened Souls/Masters, for the peace, happiness and well-being of living beings, or moral conduct necessary for a peaceful social life of individuals or the path that liberates people from the miseries and sufferings of the world, will be undermined if one (*vyavahara naya*) is abandoned, and we will not be able to know the internal aspects, the real essence or the intrinsic and true nature of reality of *jiva* (soul), *ajiva* (non-conscious matter), etc *tattvas* (fundamental principles or categories of life) if the other (*nishchaya naya*) is abandoned

Shvetambara Acharya Haribhadra has also recognised that Jain *dharma* (religion) is undermined if *vyavahara naya* (external, other-oriented social viewpoint or the transactional level of truth) is abandoned (*jai jinamayam pavajjaha to ma vavaharanicchae muaha, vavaharanaucchee titthuccheo jao vassam*) (See his *Panchavastuka*, Mumbai *Jin Shashan Aradhana* Trust, VS 2045, V 172)

Nishchaya and *vyavahara* are inalienable parts of enlightened knowledge (*samyak-jnana*) Jayasena in his commentary on *Panchastikaya* Verses 113 and 180, declares that *moksha* (salvation) is attainable only (*eva*) when both *nishchaya* and *vyavahara* viewpoints are the cause thereof and the two standpoints are *paraspara-sapeksha*, i e mutually supportive of and complementary to one another, and not *nirpeksha*, i e. devoid of relationship or consideration for another

In *Panchadhyayi*, Rajmalla also states that the *nayas* that are *sapeksh* are *samyak* (true, faultless) (Verse 590) and that one should understand *vyavahara* and *nishchaya* standpoints (*nayas*) as complementary (not contradictory, *avirruddham*) to one another, so that they can be used for *atma-shuddhi* (the purity of the soul) (Verse 662) In fact, *vyavahara* and *nishchaya nayas* are like two oars (*patvar*), each of which is necessary and required as per one's needs, in order to row or steer the boat of life to its destination of peace, happiness and social well-being i.e *param-artha* or *moksha*

Only when different standpoints (*nayas*), (including *vyavahara* and *nishchaya nayas*) are *anyonyashraya* (dependent on one another) or *sapeksh* (respectful or related to other) and do not reject one another then they lead to *samyaktva*, i e one becoming an enlightened person (Siddhasena in *Sanmati-sutra*, 1 22) When the *nayas* are imbued with *paraspara-apeksha*, i e are complementary or mutually supportive of each other, then they are productive of good and beneficial results for oneself as well as others (*sva-para-upakarinah*), Samantabhadra declares (*Svayambhu Stotra*, Verse 61)

Kundakunda has expressed the same idea in his own unique way in these words "The enlightened person, who is *samay-padibaddho* or *samaya-pratibaddha* in Sanskrit, i e *sva-samayi* (one whose attention is absorbed in the intrinsic purity of his true Self, knows the views described by both the standpoints (*donhavi nayana bhanidam* or *dvayo-api nayayo's bhanitam* in Sanskrit) [in regard to self being bound and not bound, pure and impure], but he is not enamoured of or wedded to any particular *naya* (viewpoint) and hence neither accepts anyone of them nor rejects or denies the validity of the other" (*Samayasara* 143, English translation based on Dr Mahendra Kumar Nyayacharya's Hindi translation)

In *Pravachanasara*, it is stated that it is only when the self evolves into attachment (desire) it is bound by fresh (new) material *karma* but when it is free from attachment the self is released (*muchyate*) by any fresh (new) material *karma* as also by the old accumulated material *karma* and is not bound Therefore, it is discerned that as being the most really effective [cause] of material bondage, psychic disposition of attachment, etc undoubtedly or decidedly (*nishchayatah*) sums up the bondage of living beings, i e bondage from *nishchaya naya* (*nishchayena bandha*) (PS, II 87 and Amrtachandra's commentary thereon) Subsequently, it is stated that the self, when stained by delusion, desire and aversion is at the time embraced or sullied by *karma* dust, which is described as bondage (PS, II 96)

In his introductory remark to the next verse, Amrtachandra states that Kundakunda "now shows the absence of opposition, conflict or contradiction between *nishchaya naya* and *vyavahara naya*" (*atha nishchaya vyavahara avirodaha darshayati*) as follows "This is the summary account of the bondage of souls, preached by worthy Lord

(*Arhats*) from *nishchaya naya*, from *vyavahara naya* it is expressed otherwise" (PS, II 97) In other words, the self (*jiva*) is the *karta* of delusion (*moha*), attachment, aversion and passions, etc psychic bondage (*bhava bandha*) from the *nishchaya* point of view, while the self is said to be *karta* of *dravya* (material or *pudgala*) *karma* only from the *vyavahara* point of view (PS, II 96-97)

Commenting on it, Amrtachandra states that the self is agent (*karta*) of only its own evolution into psychic dispositions such as attachment, etc and so is the appropriator as also the renouncer thereof from *nishchaya naya* (PS, II 96-97) It, thus, tends to describe pure substance, i e lays emphasis on the internal aspects of the purity of the self In other words, the self is the agent of impure mental states as also the agent of transforming such impure mental states into pure psychic dispositions.

In this way, *nishchaya naya* is said to describe or emphasize the internal self-referential purity aspect But that which states that "the evolution of matter is the self's *karman*," i e the karmic matter belongs to the soul or is deed done by the soul, and that "the self is the agent [*karta*] of the evolution of matter and appropriator and renouncer thereof" is the point of view of *vyavahara*,(Amrtachandra's commentary on PS, II 97), which thus describes the impure state of the empirical self In other words, from *vyavahara naya*, the self is viewed as the agent of material (*pudgala*) karma and their modifications

Amrtachandra further observes that "both these viewpoints are correct, since substance is conceived in both forms, as pure and as impure" However, in this place, *nishchaya naya* is considered as being the most conclusive (*sadhaktam*) because by emphasizing the internal purity aspect of the thing, the internal self-referential viewpoint of *nishchaya naya* is regarded as the most effective way of achieving the objective of purity of the self (Amrtachandra's commentary on PS, II 97)

Concept of being *madhyastha*

Amrtachandra emphatically asserts that only that person achieves the full benefit of the teaching of the enlightened souls who, having

fully understood the true nature of both *vyavahara* and *nishchaya* thought constructions, becomes *madhyastha* (indifferent) (PSU, 8), i e. does not take side of either of them by being attached to one and despising, ignoring, negating, or rejecting the other. The concept of being indifferent (*madyastha*) is explained by Antaraatma Swamiji in these words

> Understand that no negative thought has any effect if you do not own it and act upon it. You are not responsible for the arising of any thought. Your responsibility commences from the time you act upon it The difference is crucial If negative thoughts come and you are not prepared to act upon them, they will simply disappear, leaving you to yourself, as before If their incidence has no effect or purpose, automatically they will stop coming again If at all once in a while, they happen to intrude, simply be indifferent [61]

And Joseph Goldstein observes

> Thoughts are tremendously seductive When they go unnoticed, they have compelling power; they become the dictators of the mind Yet when they are noticed, we realize the only power thoughts have is the power we give them [62]

Criticism of *ekantavadin*

Those who thus think atomistically in terms of either/or, black and white, or of mutual exclusiveness in regard to internal and external causes or viewpoints are considered one-sided people (*ekantavadin*) Amrtachandra calls the *ekantavadin* a *pashu*, or ignorant person, literally an animal The use of the term "*pashu*", although rather strong and of rare occurrence in other Jaina works, occurs ten times in *Laghutattvasphota* (LTS, 28, 36, 37, 38, 44, 45, 80, 312, 611, and 612) It is invariably applied to an *ekantavadin*, this could be an adherent of any of the classical schools of Indian thought, or even a Jaina, who strays or has strayed from the true path (of balancing *nishchaya* and *vyavahara*), either by clinging only to the 'external'

(*vyavahara*) conduct while neglecting the *nishchaya* perspective of the internal, self-discipline, i e the purity of the self, or by abandoning altogether the moral dimension of the '*vyavahara*' in the misguided belief that he has already attained the '*nishchaya*' objective and that *nishchaya* alone matters The use of the term "*pashu*" for "*ekantavadin*" (advocates of one-sided view) is indeed a stern warning against those who make one-sided *use* of Kundakunda's or Amrtachandra's philosophy Such attitude stands in the way of those who try to be holistic, integrative and inclusive

Amrtachandra characterises "*ekantavadin*" *pashu* as a "destroyer of the self" (*atma-ghatin*), "devoid of insight" (*asta-bodha*), "one of closed heart" (*mukulita-svantah*), etc [63] The term "*pashu*" has been used more frequently by Amrtachandra in *Samayasara Kalash* (SS *Kalash*, 248 to 261) Thus, Amrtachandra wants us to get out of the institutional mindsets, dichotomized orientation, or one-sided views of mutual exclusiveness, think out-of-the-box and regard both *nishchaya* and *vyavahara* viewpoints as essential for understanding the reality of things and accomplishment of the desired objective

It might be argued by certain overzealous advocates of *nishchaya naya* that the noble aspirant, endowed with enlightened view and equanimity, could dispense with the formalities of *vyavahara charitra* (conduct) altogether In order to correct such a notion, Amrtachandra makes the pointed observation that those who do not grasp the full significance and the real sense of *nishchaya naya* but take shelter in *nishchaya naya*, are ignorant fools (*balah*), and being indifferent to and lazy in external conduct i e *vyavahara charitra*, thereby indulging in unwholesome mental states and becoming self-willed and unrestrained, they, in fact, destroy the psychic dispositions (*parinama* or *bhava*), which are the foundation of morality, the fountain source or instrument of conduct (*charan-karanam*) (Amrtachandra's commentary on *Panchastikaya*, 172) The same idea is conveyed by Amrtachandra in *Purusharthasiddhyupaya* (PSU, 50)

The pitiable condition of such persons is described in the couplet "*na khuda hi mila, na vishale sanam*; *na idhar ke rahe*, *na udhar ke rahe*," or in the short phrase "*na maya mili na Ram*", i e they neither achieve Godhood or self-realisation, nor the beloved i e things(s) of their desire or choice in this life, neither here, nor there, i e they

are neither able to relish worldly enjoyments, nor achieve spiritual bliss, or that they could neither get *maya* (wealth and prosperity in life), nor Ram, i e Godhood

Amrtachandra declares that self-restraint and internal (*bhava*) self-discipline, i e. self-restraint (*samyam*) of both kinds, are interdependent. (Amrtachandra Suri, *Laghutattvasphota* (LTS, 53) A change of attitude and calmess of mind must be reflected in one's external conduct; until one's external behaviour changes, there is, in fact, no real change in life *Vyavahara charitra*, thus, represents not merely a mirror or outward manifestation of one's internal thoughts and feelings, but also a necessary test and verification of the *validity* of the effulgence of inner purity lest *nishchaya naya* might degenerate into "merely experiential" type of mysticism Focussed on his so-called wonderful subjective experiences, such a mystic, instead of being temporally self-absorbed and inwardly searching, may simply become a selfish person, seeking his own personal fixations and ends, devoid of moral conduct (*charitra*), conducive to internal peace and social well-being

The path of salvation, Amrtachandra says, internally consists of destruction of passions (*antah-kashaya-kshapanah*) and externally in the resolute pursuit of external (*bahir*) enlightened conduct (i e observance of vows etc.) according to one's ability (*yatha-shakti*) This, he adds, is the very essence of scriptures (*sutra-artha*) Both are necessary, for although internal *samyam* (self-restraint arising out of destruction of passions), which is *bodha-pradhan* (i e essentially based upon enlightened view and enlightened knowledge) is *kil* (definitely) the most important factor or the primary cause of *shivapti* (the auspicious or blissful liberation), it loses its efficacy in the case of one who lacks enlightened conduct (*charitra*) (*Laghutattvasphota*, LTS, 209-210)

Amrtachandra's statement in regard to *bodha-pradhan charitra* (conduct) is the paraphrase of Kundakunda's description of *charitra darshan-jnana pradhanat* (*Pravachanasara*, I 6), i e the enlightened conduct should be anchored or based on enlightened vision and enlightened knowledge Moreover, by utilizing or marshalling such conduct, including both *vyavahara* (external moral conduct or social behaviour) and *nishchaya* (internal self-disciplinary psycho-spiritual methods of *pratikraman*, etc aimed at control and sublimation of

passions), towards accomplishment of the objective of inner purity of the pure self (the subject matter of *shuddha naya* in SS), Kundakunda and Amrtachandra seek to reconcile not only *vyavahara* and *nishchaya nayas*, i e the true well-being of the self (*sva*) and *para* (other), or the well-being of the individual as well as society, but also morality and spirituality, both of which are significant means of ensuring peace and happiness of living beings

Significance of *vyavahara naya* (viewpoint)

A question is often asked "Since the various psychic states in the empirical self are produced by karmic matter, or are really the effect of the operative cause of the karmic matter, and are, for that reason, to be considered material in nature (as the cause and the effect are ultimately identical), what is the justification for referring these mental states of consciousness as the attributes of the *jiva* (self)? The answer to that question, which brings out the utility and importance of *vyavahara naya* in clear terms is given in *Samayasara* (SS, 46) and Amrtachandra's commentary thereon Prof A Chakravarti describes this as follows

> Though these mental states have nothing to do with the real [or the true nature of] Self, the attention of the ordinary man must be drawn to the fact that from the *vyavahara* point of view, they are characteristic of the empirical ego The *vyavahara* point of view is an important method of instructing the unenlightened ordinary man Otherwise there will be an extremely disastrous effect on his conduct Waiving the *vyavahara* point of view and presenting only *paramarth* viewpoint of [intrinsic pure] real nature of the Self, may result in the perverse conduct of the ordinary man Directing his attention to the ultimate nature of the *jiva*, he may forget altogether the difference between the vegetable kingdom and the animal kingdom, the difference between the *sthavara jiva* [immobile living beings, say plants] and *trasa jiva* [mobile living beings, i e animals]
>
> Man has to live on cereals and fruits, products of the vegetable kingdom Since the product of the vegetable kingdom is

indispensable for his life, the ordinary man may unwillingly adopt a similar attitude to the animal kingdom and hence he may not care to appreciate the importance of *Ahimsa Dharma* [the principle of non-violence or the law of co-existence and Survival] If you can eat with impunity the products of the vegetable kingdom, you may also eat meat, the product of the animal kingdom This undesirable result in the conduct of the ordinary man is the result of not emphasising the *vyavahara* point of view and the intrinsic difference between the vegetable and the animal kingdoms, though the ultimate nature of *jiva* in both is the same

Similarly, if the ultimate and real nature of the Self is emphasised without describing the nature of the empirical ego, the Self as a *samsari jiva* [the empirical self], it will create an undesirable attitude in the ordinary man's life If the ultimate nature of the Self is pure and unsullied, if it is identical with the liberated Self or *mukta jiva*, then the ordinary man may argue, why should I unnecessarily worry myself about *moksha-marg*, or the path to salvation, when my soul is already pure and liberated in nature Both ethics and religion (spirituality) would appear to him superfluous and unnecessary Presenting an ultimate ideal and prescribing a course of conduct for realising the same would all be vain and useless, because the ideal is already there

This perverse moral attitude is also to be avoided and this could be achieved only by emphasizing the *vyavahara* point The ordinary man must be made to realise that though he has the element of divinity in him, still it is found in association with impurity while he is in the concrete world of experience It is not enough to realise that his ultimate nature is pure He must also realise that his pure nature is clouded and contaminated by *Karmas* This latter knowledge is possible only when his attention is directed to the *vyavahara* point of view Only when he realises that he has fallen from a high stage, he will make a genuine effort to regain his lost glory and eminence Hence is the need for and the importance of the *vyavahara* point of view Therefore, it would be unwise to come to the hasty conclusion that *vyavahara naya* and *nishchaya naya* are mutually contradictory and hence incompatible with each other[64]

This point is empahsized by Amrtachandra in his poetic verse (SS *Kalash*, 4), while commenting on *Samayasara* Verse 12, when he observes that *ubhaya-naya-virodh-dhvansini syat padanke*, i e although the two *nayas* appear to be contradictory, the contradiction is resolved by the use of the word *syat* (in some respect, from a particular point of view, in a certain context) The word "syat" reflects the one-sided thought constructions having the charcteristics or the nature of primary (*mukhya*) and secondary (*gauna*) because it is indicative of the particular aspect of a thing as it is It enables us to grasp the particular aspect or feature intended by the speaker When an entity possesses innumerable characteristics or traits, one particular trait or attribute is treated as primary while the remaining ones become secondary, depending on the speaker's intention They, however, coexist in one and the same entity without coming in conflict with each other[65]

Transcendence of viewpoints The ultimate ideal

Although the correct understanding of different viewpoints enables a person to grasp the multi-dimensional truth and acquire a discriminatory vision (*bheda-vijnana*), as regards the distinction between the self and the non-self, one should not remain entangled or lost in the tangle of *nayas* The aspirant must endeavour to free himself from the *nayas* (viewpoints), not because they are no longer real but because they are not relevant and, in fact, hinder attainment of undifferentiated cognition or undifferentiated consciousness (*nirvikalpa-upayoga*)

Transcendence of the *nayas* must of course be gradual and requires not only constant and intermittent practice of moral self-restraint and *pratikraman* (repentance), etc self-disciplinary methods, but also repeated contemplations or affirmations (*bhavana*) which are "positive personal statements that modify negative personal beliefs and expectations" and are "a way to reprogram the mind for more positive results" until they become "our internal reality"

Though the impure psychic states are the result of the manifestation of material karma, i e the instinctive impulses and subconscious

motivations, one cannot get rid of the unwholesome or impure mental states (*bhava karma*) of the self by cutting through surgery, the neurophysiology (*dravya karma*) of the body or the brain structure, separating the self from the matter vestures that envelop it and thus removing the physical basis or roots considered to be the cause of these impure psychic states It is only when the self recognizes its own responsibility for the impure mental states that it will exert itself to get rid of those impurities and negative thought activities This requires a long and arduous process of moral self-restraint and spiritual self-discipline[66] which alone can transform the psychology and the chemistry of the brain so as to accomplish the objective of peace, happiness and social well-being, i e salvation, freedom and self-realization

It is only when the empirical self realizes that there are impurities in him *at present,* that those impurities belong to him (*jiva* or self) from *nishchaya naya* and that he is responsible for them, that those impurities are adventitious and not intrinsic nature of the soul and, therefore, they can be gotten rid of and removed, then only he will exert himself and make efforts for their eradication and in the direction of purification of the soul It was for this reason that Amrtachandra lays greater emphasis on the internal purity perspective from *nishchaya naya* The present writer has listed thirteen benefits of laying such emphasis in his other work *Niyamsara*[67]

When the soul attains the supreme state of Godhood, Supreme Soul (*Paramatman*) or Self-realization (*sva-atma-upalabdhi*), even the considerations of *anekant, syadvada, pramaan* (comprehensive knowledge), *naya* (standpoints) and *nikshepa* (aspects or ways of installing or placing things in words), which are useful and necessary means of discussing and ascertaining the nature of reality, are set aside (SS *Kalash,* 9) In the words of Kundakunda, the self transcends all the standpoints (*paksh-atikrant,* SS, 142, or *sarva-naya-paksha-rahito,* SS, 144) When the intrinsic purity of the soul is realized, Amrtachandra states 'Those who abandon attachment or partiality of all *nayas* and remain constantly established in their own intrinsic nature, whose psyche or consciousness is pacified or quietened through breaking free from the net of *vikalpas* (mental vicissitudes, thought constructions or mazes of thought created by itself), they drink ambrosia

(nectar) of immortality" (SS *Kalash*, 69), i e attain the highest objective of self-realization (*purusharthasiddhi*)

NOTES

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5 R N Dandekar, "The Theory of *Purusharthas* A Rethinking," *Annals of the Bhandarkar Oriental Research Institute*, vol 68 (Poona, 1987), pp 663-664
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9 *Dasvaikalika Sutra*, 1 Cited in ibid , p 145
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2

Some Thoughts on Ahimsa[1]

Ajit Prasada

The doctrine of *ahimsa* has been universally accepted, as a basic principle of all religions Gautam Buddha, has been called the Lord of Compassion The Allah of the Muslims is called *Al-Rahman* and *Al-Raheem* the Beneficent, and the Merciful *Dayalu, Kripalu*, are the names given to God by the Hindus "Thou shalt not kill" is one of the commandments in the Holy Bible. Sage Tulsi Das, the immortal author of the *Ramayana* says "Compassion is the root of religion, pride the root of sin Do not give up compassion, O Tulsi, as long as breath is within you" The great Rishi Ved Vyas exclaims "All the 18

1 For further discussion of *ahimsa*, see Introduction in this book and Chapter 6 "Ahimsa Live and Let Live," in Jagdish Prasad Jain 'Sadhak', ***Fundamentals of Jainism*** (New Delhi Radiant Publishers, 2005), pp.145 169

Puranas have been condensed by Vyas in two phrases. The good of others leads to religious merit, causing pain to others is sin " Mahatma Gandhi in *Young India* dated 6 August 1931, says that "in trying to enforce in one's life the central teaching of the *Gita*, one is bound to follow Truth and *ahimsa* Perfect renunciation is impossible without perfect observance of *ahimsa* in every shape and form "

While the principle of *ahimsa* is gaining ground in the West, and vegetarianism is flourishing, we find that the evil habit of taking animal food is on the increase, spreading far and fast in India There is at present a craze for moving in high society, and eating and drinking form the chief attractions of the upper social circles The days of Epicurus seem to have returned It looks as if we live to eat, and not that we eat to live. Wherever one meets a friend, some dish or drink is as a rule offered, insisted upon, and a refusal is considered rude And further the eatables must be of a non-vegetarian character, for fashion so dictates Nobody ever thinks, reasons out, considers, or decides, what he should eat or drink, how many times, and at what hours in the day or at night Precious hours of life are frittered away in eating, drinking, smoking, talking and thus keeping the mouth ever engaged The trade of the butcher, the confectioner, the keeper of hotels, restaurants, cafes and refreshment-rooms is flourishing Millions of living beings are daily killed to provide food and pleasure for the upper classes. The consequence is distress, discontent, disease, death It is idle to argue that meat diet is necessary for human strength Medical opinion is clearly and definitely against it Chemical analysis has proved to demonstration that there is more vitality in vegetarian than in animal food

What would happen if every living being in the world turned a Jaina, and ceased to commit *himsa*? This is an idle question It leads to nothing It helps us in no way It is no justification for the commission of *himsa* Please do not bother about the world. The world will take care of itself You would do well to take care of yourself. Do what you think best in the circumstances in which you are placed, and do not worry about the others, how your action affects them Do not cause injury to any living being by a voluntary act, or through thoughtlessness. When you have adopted the care and caution necessary under the circumstances, do not worry about the result of your action.

But consider well, think carefully, act cautiously in right earnest, and do not delude yourself into a false belief that you are doing so. Do not shut your eyes to what is obvious and plain Do your duty, but do it humanely, considerately, honestly, without the least malice, and without the slightest intention of causing injury to another. This is the gospel of *ahimsa* And remember that men who indulge in *himsa* and justify their actions on the ostensible plea of doing good to humanity in general, are really and actually moved by selfish desire of obtaining money, power, influence, popularity, name, fame, applause, advertisement, or some other personal benefit.

Hunting

To call the cruelest form of killing by the name of "Sport" is an abuse of the word, a gross lie, and a despicable deception What is fun to the boys is death to the frogs Angling is fun indulged in on sacred Sundays. It is rather a desecration of the Sabbath, when creatures of water are baited out of their element and die an agonizing death on dry land The bringing down of chirping birds from their perches in trees by wounding them with stones thrown from a catapult, or with shots from a gun is cowardly cruelty, and no sport The hunting of fox, deer, rabbit, etc , is equally cruel and cowardly Big-game shooting is occasionally defended on the ground that the killing of ferocious animals saves men and beasts from their ravages. The pretext is false in fact It is rarely that one goes with the sole object for shooting a man-eating, or a sheep-carrying wolf or a poisonous snake. Even when the avowed object of the hunter is protection of society from the ferocious wild animal, the real motives which impel him to such action are not humanitarian, but the desire of reward, the expectation of being called a brave man, or the excitement of the hunt.

A person may have a justification for causing the death of a wolf, or a tiger when he is compelled to do so in order to save the life of a man, or a beast. But a lion-hunt, or tiger-shooting, as such, is a sin, though it may not be a crime under man-made law A hunting expedition is an expensive pastime indulged in by persons in high position, who are not only personally secure from all possible harm,

but have all comforts and luxuries provided for them, and for their sport the poor beast is beaten out of his retreat, goaded into a temper, and is fired at from a safe distance and it is then that the killers find a pleasure in watching the death agonies of the unfortunate animal, and exhibit its stuffed skin as a trophy or memento of their bravery

Shooting of thousands of birds by parties of pleasure seekers, even during the Christmas week, and on a Sabbath, is also called sport, and records are made and preserved of the thousands bagged by members of the party This can hardly be differentiated from the sinful pleasure experienced by boys who stone to death a crawling serpent or a scorpion seeking for a hole to creep in, who enjoy the tearing up of a mouse by a cat, or who steal the eggs or young ones of a bird.

If there be any pleasure experienced in such killing, it can only be likened to the morbid feeling of satisfaction which Nadir Shah is said to have enjoyed when hordes of persons used to be brought in his presence bound all over and beheaded one after another When asked who he was that he should enjoy such a general massacre of the innocents—for if he was a god, he should protect his creature, if he was a god's messenger, or a founder of religion he should protect his followers, and if he was a king he should protect his subjects, he said he was "God's Wrath" which had visited the people

Killing for trade in bone and leather

The shooting of elephants for the sake of their tusks has assumed so serious proportions that it is predicted that the elephant will be extinct in Africa within 50 years Ivory is so valuable that people who have nothing else to do, turn to the game of elephant shooting and amass a fortune in a short time Carried by greed, a group of aviators dropped several bombs from the sky on a herd of elephants A number of them were killed outright, and many lay wounded. But most of the ivory was blown to bits by bombs, and the greedy aviators got much disappointment as a result of the cruel killing Elephant meat also commands a high price in the local markets. Plucking feathers of live birds and the skinning of living animals for the sake of their feathers and skins, are facts which can not be denied.

These are some of the worst forms of cruelty which can be imagined.

Kill the killer

The doctrine "Kill the harmful before harm is caused" is very often relied upon as a justification for killing If a serpent, a tiger, a scorpion, or a wolf, suddenly appears, the first impulse with those who believe in the doctrine of "Killing the injurer before he injures" or with the vast majority of people, who are swayed by vague fear, is to kill Fear stupefies the intellect and drowns all thinking faculty It is a false idea, a baseless notion, which has, like many others, become too common indeed, that such an animal or reptile is the enemy of man, and that it is its nature to attack In truth it never intends harm by nature or instinct The fang of the serpent, the claws of a tiger, the jaws of a wolf or the sting of a scorpion are its protective weapons, designed for self-protection when attacked They are undoubtedly carnivorous, and kill smaller beings for food. Like man they have not the means of obtaining food without causing injury This is their bad Karma, but it is not irremediable Man-eating tigers and man-attacking serpents have been mentioned by naturalists and others, but they have acquired these habits as the result of man's aggression against them They will go their own way and will not harm any person, if such person has no intention of, and takes no step towards, causing them injury They have been known to pass peacefully by the side or even over the body of a saint absorbed in concentration

Meat-eating, wine drinking, the habit of taking ice and aerated waters, smoking, eating too much and too often are the evils of the present day It is a preconceived notion that strength of body comes from meat diet alone Flesh diet may bring about brute strength and animal passions but real power proceeds from the mind and not from the body It is the soul-force which counts, and not physical weight or muscular appearance

Kill, Kill, Kill, is the cry of the day Millions of lives are killed every day in the name of religion as sacrifices, in the name of health, for food, in fun or sport, in the name of science, for experiments, for rejuvenation to supply glands to man and woman, in the name

of sanitation, and prevention of diseases, or with the ostensible object of protection and prosperity of agriculture, horticulture, arboriculture, and fruitculture And the result is that the world is deteriorating day by day, in physical prowess, intellectual strength, and spiritual development

Is killing ever an act of mercy?

There is yet another form of *himsa*, however, which is commonly considered to be an act of mercy, and applauded as such, and it may well be considered here It is a prevalent practice these days to shoot a horse, a cow, or a dog, which has been seriously injured or which has contracted a "dangerous or incurable" disease, and such killing is acclaimed an act of mercy Is not the unfortunate animal killed because it is not profitable from a mercenary or economic point of view to spend money and attention over it, and the sight of its sufferings is too painful to be tolerated? If killing under such circumstances be an act of mercy, why should not charity begin at home, and why should it not be extended to one's own relations, friends and mankind in general We hear of suicides under such conditions, which means moral weakness We have heard that soldiers hopelessly wounded in battle, and passengers mortally inured in railway accidents have been thrown in a hollow and buried, or hurled in a river or sea to be washed away, but barring such exceptional cases, every possible effort is made to preserve human life as long as possible

One can understand the practical difficulty in bestowing the same care, attention, and expense on animals as in the case of human beings, and it may be pleaded in extenuation, but to call such killing an act of mercy is to cheat one's own inner consciousness It is *himsa*, pure and simple We have of course left out of consideration the other reason based on philosophy, the reality of things, that every soul is the maker, and the master of its destiny, its own tempter and seducer, and its own redeemer; and it must suffer and work out the resulting effects of its own previous acts, committed whether in the present or prior births, or conditions of its existence No other soul can suffer for it vicariously, and no other can act as its redeemer or saviour. And further the destruction of the present body, diseased or injured, does

not sever the connection between the soul and the body, for ever hereafter, and the next body which the soul on leaving the present one must immediately inhabit is not likely, in the circumstances, to be better, healthier, or stronger.

Man's duty clearly is to help a soul in distress, to alleviate and mitigate its suffering by attention, service, and assistance, but not to destroy the body under the false notion that such a destruction would terminate the sufferings which the embodied soul has to endure as a matter of pre-ordained certainty The agony is thereby really and truly speaking, intensified and prolonged There is always the possibility of life surviving the worst attacks of disease and the severest forms of injury in accidents, and the possible opportunity to the soul of redemption, reformation, regeneration, or at least improvement in that condition of life is rendered impossible, by killing the body

The survival of the fittest

Another argument in support of *himsa* commonly advanced, believed in, and acted upon is that 'life lives upon life,' and 'the fittest must survive', and that the lower forms of life were created by God for the use and benefit of the higher forms, and for Man, the Lord of Creation, to be used for food and otherwise It is further said that even the most rigid vegetarian and the strictest follower of Jainism can not live without causing injury to some sort of life The Jains, it is said, believe that water, air, fire, earth and vegetables have life, and it is not possible for them, however much they may profess a concern for saving life to abstain from causing injury to such forms of life, and to other life organisms such as ants, flies, worms and vermin in the ordinary affairs of life

The significance of *ahimsa*

Persons who argue in this strain, have no idea of the full significance of *ahimsa*, and of the manner in which it is to be practiced. Before meeting the argument, it is therefore necessary to explain the full significance of *ahimsa*, and the course of discipline which would enable one to progress by gradual steps in the observance of its practice

This is the aim and object of the book *Purusharthasiddhyupaya*

To discuss *ahimsa* from the Jaina point of view, *himsa* means violence, injury, harm, deprivation, pain, suffering, mutilation, disfigurement, in any shape or form It is defined as injury to the vitalities, caused through want of care and caution The vitalities in the living body are enumerated as ten, the three forces of thought, speech, and body, the five senses of touch, taste, smell, hearing, and sight, respiration, and age or duration of life. Every embodied living being possesses at least four of these ten vitalities, the body, the sense of touch, respiration and age An embodied soul which possesses this minimum number of vitalities is called one-sensed, such as vegetable-bodied beings The two-sensed could possesses six vitalities, viz , the power of speech, and the sense of taste also, such as a worm The three-sensed soul has seven, the sense of smell being added to these, e g an ant. A four-sensed soul possesses eight viz, the sense of sight as well, like a fly The five sensed soul has nine, the sense of hearing being added to these, e.g., animals. [A number of] animals and human beings have all the 10 vitalities

If existing separately, by itself, neither the soul, nor the body is susceptible to any injury at all Injury is caused to the vitalities in an embodied soul, which feels pained at such injury The amount of injury caused, and the pain thereby occasioned would depend upon the number of vitalities, and the scope and capacity of the vitalities to which injury is caused

The above-enumerated ten are material vitalities -- *dravya prana* As distinguished from these, a soul has conscious vitalities, *bhava prana*, which are the very attributes of *jiva*, such as consciousness, peacefulness, happiness, power And with reference to the conscious vitalities, the *himsa* caused is called *bhava himsa*, as distinguished from *dravya himsa* which arises from causing injury to the material vitalities

Every evil thought, every evil word, and every evil act causes *himsa* "Do to others as you expect others to do unto you " "Don't do to others, what you do not approve for yourself," should be the guiding principles in all affairs of life

Bhava himsa is caused by entertaining impure thought-activities such as anger, pride, deceit, greed, sorrow, fear, disdain, sex-desires Such thought activities injure the real nature of the soul, purity, perfection,

direct knowledge of all substances, in all their varying conditions, at one and the same moment, infinite power, unruffled peacefulness, and bliss everlasting and unmixed *Dravya himsa* proceeds from *bhava himsa*, which precedes it. The thought is a father to the act An evil thought vitiates the purity of the soul, and is followed by a sinful act, varying in its degree of evil, with the vicious intensity of the thought. Equanimity, non-attachment, self-absorption, self-realization would make the commission of *dravya himsa* an impossibility

Ahimsa means abstention from *himsa* *Ahimsa* in its full significance has been realized, preached, and practised only by, and in the Jaina religion Jainism is synonymous with *ahimsa* It is *ahimsa dharma*, the religion of *ahimsa* "*Ahimsa parmo dharma*" — *ahimsa* is the highest Religion— is emblazoned on the banner of Jainism Its philosophy and conduct are broad-based on the solid foundation of *ahimsa*, which has throughout, and consistently, been followed to its logical conclusion

It is the first and foremost of the five vows, which a (person having enlightened view) on the path of enlightened conduct, follows. The other four are abstention form falsehood, from unpermitted possession or user of another's property, from sexual intercourse, and from [unlimited] possession of temporalities

The five vows are followed in the completest form, and to their fullest extent, by saints, viz , persons who have cut off all connection with temporal objects, have adopted asceticism, and are ever engaged in austerities, study, discourse, contemplation, meditation, and self-realisation

They are followed in a lesser degree, and to an extent varying with his spiritual advancement by every person (with enlightened view), who has entered upon the path of liberation

Jainism is a practical religion and ensures worldly peace, prosperity and progress A good Jain may happen to be engaged in a worldly pursuit of any kind He may be a king, a statesman, a military commander, a soldier, a trader, an artisan or an agriculturist, and yet he is in a position to adopt the vow of *ahimsa* and other vows, to the extent of his limitations and capacities, situation and circumstances in life, and be a good and true Jain

The profession and practice of *ahimsa* is not, as has been wrongly

assumed or asserted by misinformed, ill-informed, or un-informed authors, writers, and speakers, incompatible or inconsistent with social progress, municipal administration, political development, human comforts, health, hygiene, commerce and agriculture

It has already been said that for a Jain householder, the practice of *ahimsa* is a question of degree, and would vary with his capacity, and limitations, physical and spiritual The principle, the truth, the article of faith is "to live and let live "

When belief in the principle of *ahimsa* is truly and firmly established, a (person having enlightened view) who has not developed his capacities so as to follow it completely, and to the fullest extent, will yet refrain from causing *himsa* as far as possible, while engaged in the usual daily pursuits of his avocation in life He gives up the commission of *himsa*, deliberately, and he is as careful as he possibly can be, in avoiding its commission in the performance of the daily duties of life He renounces the use of flesh and wine, which cannot be obtained without the commission of *himsa*, as food. He would not knowingly and on purpose cause injury to any living being, howsoever low in the scale of vitalities But a Jain householder, may be guilty of *himsa* unwittingly, or unavoidably caused, or caused without design or pre-meditation

So far as a householder is concerned, *himsa* is divided into various kinds It is either *arambhaja*, viz , that which arises from engagements in occupations, in spite of all care and caution, or *anarambhaja* otherwise called *samkalpi*, viz , that which is committed intentionally or knowingly e g , hunting, offering sacrifices, killing for food, amusement, or decoration, or out of mischief, enmity, malice, or jealousy

Samkalpi himsa is entirely renounced by a householder and may well be avoided by every thinking person, without any injury, harm, or serious inconvenience to himself If he is placed in circumstances, where he cannot avoid the commission of *himsa*, his act would be *himsa* all the same, but the degree of culpability would vary with the varying circumstances Let us take a few cases by way of illustration, and leave the inquisitive disciple, or the thinking scholar to discuss the rest with persons who are their superiors in knowledge and conduct

There is a festering wound in the body, full of maggots One

would remove the maggots as carefully as he can, wash the wound and dress it up While going on an urgent business, one finds a swarm of ants, or earth-worms or the ground in front He would try to avoid crushing them by deviating from the path, and if that be impracticable, he would tread gently and carefully, and avoid hurting the living beings as far as is possible. A fly is caught in a spider's web, and he runs to sting it to death A Jain householder would do what he can to extricate the fly by breaking the web This act is *ahimsa*, protection of life, though some little injury has been caused to the spider in the damage to its web, and in the loss of its food

A person is suffering from a disease caused by bacilli. A Jain doctor would not mind giving such medicine as he knows would kill the germs His act would certainly be *himsa*, but *himsa* of two-sensed beings and thus of a trifling degree when compared to the *ahimsa*, the good, resulting from protecting a five-sensed person Again his motive in giving the medicine is not to kill the germs but to save the patient, and that determines the resultant karmic effect.

Innumerable germs exist in the human body and they die in consequence of a fast, for want of nourishment Observance of a fast would thus be *himsa* in a way, but the avoidance of *himsa* in ways innumerable, while fasting, more than outweighs the technical *himsa*

What is indefensible from any point of view is a host of bad habits which very many people copy quite thoughtlessly, such as crushing a fly or a mosquito to death, the use of fly-paper, or flit, throwing out a rat to a dog or a cat, stoning frogs, shooting birds with a catapult, or otherwise, stealing eggs, abusing, slapping or kicking one in an inferior or dependant position Such are the commonest acts of *himsa* which are committed every moment, through sheer bad habit, and these should be stopped early at home and in school

Jain *ahimsa* while a basic principle of religion is the foundation for all ethics, morality, good, social, municipal, national, and international relations, and must always be kept in view, to guide ever and anon in every word, thought, or deed The extent to which *ahimsa* can be practiced would of course depend upon the varying circumstances of life It leads to action, and not to inaction The action must however be well-considered, and performed with due care and caution, without any ill-will, malice, anger, greed, deceit, pride, or passion It would

tend to an all-round progress, in all departments of life, and spheres of action A good Jain householder, would be a good and successful citizen, solider, or king, mindful of his duty to others, and to himself

Arambhi himsa

Arambhaja or *arambhi himsa* may again be sub-divided as *udyami*, *graharambhi*, and *virodhi* *Udyami* is *himsa* unavoidably committed in the exercise of one's profession Permissible professions according to Jaina writers are (1) the profession of a solider, (2) of a scribe (3) of agriculture (4) trade, (5) of an artisan, (6) intellectual *Graharambhi himsa* is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, general bodily and household cleanliness, construction of buildings, wells, gardens, and keeping cattle *Virodhi himsa* is unavoidably committed in defence of person and property, against thieves, robbers, dacoits, assassins, assailants, and enemies, in meeting their aggression and in causing the least possible injury necessary in the circumstances in which one may find himself

Complete *ahimsa* in its highest aspect is practiced by one who has renounced all worldly pursuits, and has adopted the discipline of a saint's life A true believer (enlightened person) in the householder's stage, abstains from *samkalpi himsa*, but is not able to completely avoid *arambhi* and *virodhi himsa*, although he tries his best to avoid it as far as possible, and makes a steady progress in such endeavour

It would thus be clear that the dictates of Jainism and the practice of *ahimsa* is not only quite consistent with, but is helpful in material progress and prosperity, social, economic and national advancement. It is an entirely mistaken notion that *ahimsa* makes cowards of men, or that Jain *ahimsa* has led to the weakening of the Indian nation, and to the fall of the Indian Empire

Jainism A practical religion

Jainism is a practical religion It is a religion which can be practiced while one is engaged in the daily transactions of life in this world It helps in the everyday affairs of mundane life It adds to the success

of a businessman, of a man in power and responsible position, of an artisan, and an artist, and of a labourer in the street, and of a man who is placed in the lowest, the dirtiest, and the worst position in life. It is a religion which cannot only be professed but lived. A Jain, while professing and practicing Jainism, may well be a victorious king, a successful statesman, administrator, executive or judicial officer, a successful factory manager, an inventor, a scientist, a doctor, a soldier, an engineer, a tradesman, a lawyer, a farmer, a labourer, an artisan, or an artist.

Apostles of *ahimsa* have been rulers of vast territories, have fought battles, have vanquished armies, and have founded empires. They have awarded merited punishment to murderers, robbers, ravishers, thieves, swindlers, and criminals of sorts. The land in their charge used to be proverbially fertile, and the people happy and prosperous.

If a country is attacked, the Government will certainly resist the invasion, will fight battles, in which many may be killed, and many more wounded, property destroyed and general peace and prosperity threatened. A citizen may also cause injury to his assailant in order to defend his person and property And all this will be acting within the principle of *ahimsa* as practiced by a householder The injury in such cases is not caused with the primary intention, desire or design to cause harm The motive is the decisive factor Some carping critics of *ahimsa* go to the length of saying that why should one believing in the doctrine of *ahimsa* eat anything at all, for the procuration and preparation of food of any sort whatsoever inevitably cause some sort of injury to some living beings, why should one take any medicine at all, for a medicine kills living, moving bacteria which cause illness, and why should one breathe at all, for with every breath one inhales a number of living germs which are destroyed on entering the body

As has been said above, a householder's vow of *ahimsa* goes only so far as it is practicable, in the varying circumstances of each individual case But one must always exercise his intelligence in deciding for himself, in an honest manner He must not underestimate his own power of endurance, he must not entertain imaginary apprehensions In short, he must not deceive himself He must act after due care and caution And even a saint, observing the vow of *ahimsa*, and the

other vows, to the fullest extent, has of necessity to cause some sort of *himsa*, in movements of the body, in eating and drinking, breathing; but that is unavoidable and by gradual spiritual advancement, he reaches a stage when all movements of body, speech, and mind cease to be, and when full knowledge and self-realization is acquired.

This book, *Purshartbasiddhyupaya*, lays down the path which leads to such supreme acquisition It is a closely reasoned out discourse, practical throughout, methodical, and graduated to the capacity of every living being howsoever situated

Conclusion

Every pilgrim on the path [of righteousness and salvation] must be constantly careful to avoid all passionate through-activities Every action of his will then be performed with due care and caution, and the commission of *himsa* would be avoided altogether.

The acquisition of internal purification follows the practice of self-control, or conquest over the cravings of the body, and the ravings of the mind, a supreme subjection of sense desires, mastery of passions, and governance of emotions One who has acquired sufficient spiritual development to adopt the discipline of a Jaina saint, is above irritation and vexation He is indifferent to all abuse, injury, torture or dishonour He has supreme compassion for the whole humanity, or rather for all living beings, human and sub-human When engaged in deep concentration of mind, there is hardly any perceptible movement of body, speech, or mind, and all *himsa* is avoided

But, even when not so engaged, a Jain saint would be above commission of any *dravya himsa* [physical violence] at all A Jain saint takes food not for the relish of it, nor for acquiring physical strength He takes it simply to sustain the body, which is an instrument for the purification of the soul encased therein He would walk very carefully, looking up 4 cubits of ground in front, with all caution, so as to avoid injury to the tiniest living being, and would take a meal offered to him in all humility and with deep reverence by a householder who has not prepared it specially for the saint, and this meal he takes off his hands, standing, in a small quantity, and never more than once at

midday, in 24 hours For rest, or sleep he reclines on the bare ground, for a short time He has a vow of total silence at night, and also in the day while taking meals, and while engaged in meditation or study He delivers religious discourses in a calm, placid, manner without any malice, excitement, or prejudice His whole life is dedicated to peace and purity, and for the good of all

This treatise treats of *ahimsa* in all its varying aspects It proves to demonstration that all evil thoughts, all evil acts, every immorality, and every sin and crime is covered by the term *himsa* Even where no harm is caused to another by such thought, intention, word or act, the purity of the soul of the persons who entertain such thought, utter such word, or commit such act is certainly injured, and that in itself is *himsa*, and as such must be avoided, just like the crime of suicide Causing harm to another, may possibly be justified or extenuated in particular circumstances, but voluntarily causing injury to the self has no justification or extenuation

Anant Chaturdashi
13 September 1932

Ajit Prasada

3

Synopsis[1]

Ajit Prasada

1 Introductory

Verse

1 Obeisance to the supreme bliss

2 Obeisance to *anekant*, the doctrine of multifaceted nature of reality

3 The title of the book literally true, it points out the method of attaining the highest objective of human endeavour

4 The masters have full knowledge of the various points of view from which reality of things may be ascertained

1 As modified and revised by the Editor of this volume

The Nishchaya and Vyavahara Points of View

5 The world in general does not pay attention to *nishchaya* (internal, self-referential, self-oriented) aspects of things

6 *Vyavahara* (external, other-referential, related to other) viewpoint is for the guidance of the people A discourse should not be limited to this aspect only

7 The danger is that an ignorant person may take the *vyavahara* viewpoint as the whole truth

8 The student should know both the aspects or viewpoints of things, and view them in their entirety

Life Defined

9 The *jiva* or *purusha* (living being or self) or soul, is a conscious I It is free from touch, smell, taste, and colour, having attributes and modes and is characterised by the triple characteristics of origination, destruction and continuity

10 Since eternity, it is the author of its own destiny, and suffers or enjoys the result of his action in word, deed, or thought

11 On being disillusioned, it attains infinite vision, knowledge, vigour and bliss

Karmic Action

12 Fine particles of matter are converted into *karmans*, because of the influence of the thought-activities of the soul

13 And the material *karmans*, in their turn, condition and influence the thought-activities of the soul

14 The soul, thus, appears, to the ignorant, as identified with its thought-activities, and this delusion is the cause of the wanderings of transmigration

The Enlightened Discourse

15 Get rid of perversity, realize thy true self and attain the highest

16 The path to attain this is above criticism and is uncommon indeed

Begin with and Aim the Highest

17 If, even after repeated attempts a person is unable to adopt complete self-restraint, then he should be taught to practise partial

self-restraint.

18 But the preceptor should always aim high and not begin with the lower discipline

19 For he should not prevent the higher progress of the disciple.

20 And the lay disciple should also follow strictly the triple path of enlightened view, enlightened knowledge, and enlightened conduct.

2. Enlightened View

21 Enlightened view must first be acquired, for it is thereafter that knowledge and conduct become enlightened.

22 It is an unshakable conviction in regard to the true nature of the essentials, self and non-self, etc

23 It should be free from doubt

24 It should not be deluded by expectations,

25 By disgust,

26 By superstition, and

27 By fault-finding

28 The enlightened person should be firm (in his convictions), and should strengthen others who are vacillating,

29 Have affection for people,

30 And a desire to enhance the glory of righteousness

3 Enlightened Knowledge

31 Thereafter acquire enlightened knowledge

32 Which, though simultaneous with enlightened view is yet distinguishable from it,

33 And has to be striven for,

34 As an effect following enlightened view

35 Being free from doubt, perversity, and vacillation

36 It comprises correct reading, writing and pronouncing of letters and words, correct understanding, both combined, at proper time, with reverence, propriety of behaviour, zeal, and desire for its propagation

4 Enlightened Conduct

37 Enlightened conduct must ever be followed

38 It is enlightened view and knowledge which makes conduct

enlightened.

39 Enlightened conduct is the restraint of all sinful and unwholesome activities

40 It is of two kinds

41 The complete self-discipline of a saint, and the partial self-restraint of a householder

FIVE BASIC VOWS

1 *HIMSA*

42. *Himsa* includes all sinful activities Falsehood, etc , are only the details.

43 *Himsa* is injury to the material or psychic vitalities by activity of mind, body or speech, through passion

Injury to the Self

44 The existence of attachment, passions, etc is *himsa*; and their absence is *ahimsa*

45 In the absence of passion, and practice of careful enlightened conduct, there never is *himsa*, even if any injury is caused

46 In the absence of care and caution, and under influence of passion, *himsa* is certainly committed, whether there is injury or not

47 Because the very nature of the self is injured by passions, whether any other being is injured or not

Injury to Others

48 Non-abstinence from *himsa*, and indulgence in *himsa*, both comprise *himsa* When there is careless activity of mind, body, or speech, injury to the vitalities is inevitable

49 Nevertheless, all external circumstances, leading to *himsa* should be avoided

50 It is foolish to be apathetic to external conduct, and ignore all rules of *vyavahara charitra* (external self-restraint related to others)

VARIOUS ASPECTS OF *HIMSA*

51 Without actually committing *himsa*, one may be liable for its consequences, like as a murderer failing in his attempt, and one may

commit *himsa*, and yet be not liable to suffer for it, e.g. a skillful surgeon, under whose hands a patient happens to die, in spite of his taking all care and attention

52 Trifling *himsa* may some time entail (as in the case of a cruel hunter) serious consequences, and grievous *himsa* may cause (as in the case of a virtuous king defending his people against a cruel enemy) insignificant consequence, to one who commits it.

53 Two persons jointly committing *himsa* are affected differently. A servant with his master under a sort of compulsion, a soldier obeying the commands of his officer to fire, is not so guilty as the commander, if he himself is adverse or apathetic to the act.

54 It is the intention which matters, and thereby *himsa* affects differently before commission, at the time of commission, after commission, or because of the attempt to commit, e.g. when a scheme to injure is not carried into execution, is executed, is gloated upon after commission, or is frustrated in the attempt

55 One commits and many (approvers and encouragers) reap, and many commit, but one (the commander) reaps the consequences of *himsa*

56 To one (who instigates *himsa*) the consequence is evil, to another who disapproves or prevents *himsa* it is good

57 To one (who regrets the protection afforded to a victim) *ahimsa* brings evil, to another (who affords protection) *himsa* brings good result

58 In this multiplicity of points of view, the masters alone can guide and help

59 And a misguided person may cause harm to himself

60 Having thus considered the above details, the people should always avoid *himsa*

THE EIGHT PRIMARY ABSTENTIONS

61 First of all give up wine, flesh, honey, and the five *udambar* fruits of *gular*, *peepal*, *bar*, *pakar* and *anjeer*

WINE

62 Wine stupefies the mind, piety is lost sight of, and *himsa* is the consequence

63 It is the birth-place of numerous lives

64 Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger, etc , are all forms of *himsa*, and are caused by wine

FLESH

65 Flesh is procured by killing life *Himsa* is obvious there

66 The flesh of those who are dead is the birthplace of numerous spontaneously-born lives.

67 Whether raw, cooked, or otherwise, spontaneously born lives are constantly being generated there

68 And he who uses such flesh is responsible for killing groups of such lives

HONEY

69 Every drop of honey signifies injury to bees, and is hence prohibited

70 Even if obtained without such injury, it is the birthplace of spontaneously-born lives

RENOUNCE THE NON-EATABLES

71 Honey, wine, butter, flesh, are all the result of extreme fermentation and the birth-place of lives

72 The fruits of *gular, anjeer peepal, pakar* and *bara* are birth-places of mobile lives

73 Even when dry, and free from lives, there is *himsa* in using them, because of the keen desire for such prohibited things, which injures the purity of the self

74 An enlightened person would renounce all the above non-eatables.

AHIMSA

75 Those, who do not feel strong enough to renounce *himsa* of immobile beings, should at least give up *himsa* of mobile lives

76 Such renunciation to be complete is nine-fold, viz by self, through agent, or by approval, and in each case by body, speech or thought Imperfect renunciation is of various kinds

77 *Himsa* of immobile lives should also be avoided so far as

possible

78 Again, one who follows *ahimsa* should not, at the same time, feel vexed at the improper conduct of other ignorant people, but should try to enlighten them.

SOME COMMON MISAPPREHENSIONS REGARDING *HIMSA*

79 Do not be misled by the idea that there is no wrong in committing *himsa* "for the sake of religion," the laws of which are inscrutable.

80 Or for the purpose of pleasing the Gods.

81 Nor kill for guests, deserving of respect.

82 Nor kill a life with higher vitalities, in preference to a life with lower vitalities.

83 Nor kill those which kill others, with the idea that the destruction of one leads to the protection of others

84 Nor kill them on the ground that you thereby prevent them from committing *himsa*

85 It is a misconception to kill one in distress on the ground that such killing will relieve him from suffering Alleviate his suffering, help him, but do not destroy him

86 Do not kill one who is happy, in the false belief that happiness is rarely attained, and when once attained it will continue if the person is killed when in a happy condition

87 Do not kill your preceptor, in the false belief, that by killing him while he is in deep concentration of mind, he will attain eternal bliss

88 Do not kill, in the false belief that, by killing, you release the soul from its imprisonment in the body, and you set it free

89 Do not kill yourself to offer your flesh to one who is starving

90 Do not yield to delusions such as set forth above

2 FALSEHOOD

91 Wrong statement through carelessness is falsehood

92 It may be (1) denial of the actual existence of a substance with reference to its position, time or nature

93 (2) affirmation of what does not exist, with reference to position, time and nature

94 (3) where it is wrongly described

95 (4) Speech condemnable, sinful, or disagreeable

96 Condemnable speech is back-biting, harsh, unbecoming, nonsensical, or otherwise uncanonical, etc

97 Sinful speech is what leads to piercing, cutting, beating, ploughing, trading, stealing and such acts of *himsa*

98 That which causes uneasiness, fear, pain, hostility, grief, quarrel or anguish of mind is disagreeable speech

99 *Himsa* is inevitable in such cases, because of careless indulgence

100 But a religious discourse would not be such even if it be distasteful or cause pain to the listener, because of the absence of thoughtless indulgence

101 Those who are unable to refrain from such sinful untruth as is unavoidable in arranging for articles of use, should renounce all other untruths, for ever

3 THEFT

102 Theft is the appropriation of what is not given It causes injury and is *himsa*

103 For property is dear as life

104 And there is thoughtless indulgence

105 It is not so, when saints take in *karmic* molecules, for there is no passionate indulgence there

106 Those who are unable to refrain from taking water from well etc , should abstain from appropriating other things

4 SEXUAL PURITY

107-108 In sexual intercourse there is obvious *himsa*, due to the killing of mobile germs in the act

109 Sexual indulgence otherwise has root in desire, and hence is *himsa*

110 If unable to live without a wife, let other females be abjured

5 ATTACHMENT TO TEMPORALITIES (OR POSSESSIONS)

111 Affectionate regard for external objects is due to delusion and is attachment—clinging to externals

112 Even if one has renounced all tangible property, the feeling

of attachment itself is a clinging to externals.

113 All clinging to externals arises from attachment

114 There is no attachment in the drawing in of karmic molecules by saints, and it is not therefore a clinging to externals.

115 Possession is external and internal

116 Internal possessions are 14 (1) deluded view; (2) desire for sexual enjoyment with man, (3) woman, (4) both, (5) scornful laughter; (6) indulgence, (7) ennui, (8) sorrow; (90 fear, (10) disgust, (11) anger; (12) pride, (13) deceit, and (14) greed.

117 External possession is of living or non-living objects.

118 Abjuring all possession is *ahimsa*; and all attachment is *himsa*

119 Internal, as well as external attachment is *himsa*

120-121 There is a difference in the intensity of feeling A deer has a liking for grass, and a cat kills a host of mice

122-123 One is fond of milk, and the other of sugar The difference is obvious

124 Acquire conviction in the principal categories, get rid of deluded view, and of passions of the first degree.

125 Thereafter, get rid of passions of the second degree

126 Then renounce all internal attachments, through humility, contentment, and meditation

127 External attachments should forever be avoided altogether because they also prevent proper self-restraint.

128 If unable to do so, one should begin by setting limits to them

NIGHT EATING

129 *Himsa* is inevitable in eating at night Therefore renounce it

130 Absence of such a vow shows influence of passion and desire Why take food night and day

131-133 Taking food at night only, and not in the day shows a strong desire for good relish, at leisure *Himsa* is inevitable when food is prepared or taken in the absence of sunlight Lamp light draws insects to foodstuffs

134 By renouncing night-eating through mind, body and speech, *ahimsa* is much advanced

THREE-FOLD PATH

135 Liberation comes soon to those desiring self-advancement, when they exert ceaselessly in the threefold path of enlightened view, enlightened knowledge and enlightened conduct

SUPPLEMENTARY VOWS

136 Practise these vows They lend strength to the basic vows

(1) DIRECTION LIMIT (*DIG-VRATA*)

137 Fix a limit to your movements in the ten directions, the eight points of a compass, and up and down

138 This brings you the merit of *ahimsa* with regard to what is beyond such limits.

(2) SPACE LIMIT (*DESH VRATA*)

139 Then fix a further limit with reference to villages, markets, streets, houses, etc

140 This secures *ahimsa* in regard to what is beyond such confines

(3) UNNECESSARY INDULGENCE (*ANARTHADANDA-VRATA*)

141 Never think of hunting, victory, defeat, war, adultery, theft, etc They lead to sin

142 Do not give sinful advice to those engaged in art, trade, writing, agriculture, crafts, service and industry

143 Do not without necessity, dig ground, uproot trees, trample lawns, sprinkle water, pluck flowers, leaves or fruit, or do such other acts.

144 Do not give instruments of *himsa* such as knife, poison, fire, sword, plough, bow

145 Do not listen to, recite, or teach bad and absurd stories

146 Do not gamble

147 Renounce all such unnecessary sinful habits, and strengthen, the vow of *ahimsa*

(4) EQUANIMITY (*SAMAYIKA*)

148 Be equanimous in regard to pleasant and unpleasant, pain or pleasure, loss or gain

149 Practise this attitude of equanimity, at the end of each night and day, and oftener.

150 The observance of equanimity secures the observance of vows in completeness because of the absence of all sinful activities

(5) FASTING (*PROSHDHOPAVASA*)

151 Fasting once a week helps the practice of equanimity (*samayika*)

152-156 Commence fasting at middle of the day previous to the eighth and fourteenth days of each fortnight, give up all work, all affection, even for one's own body, retire to a secluded spot, observe due restraint of body, speech and mind, pass the day in spiritual meditation, observe equanimity, control sleep by self-study, and pass the night on a clean mat After the necessary duties of nature in the morning, perform worship with clean offerings, pass the day, the night, and half of the next day in the manner stated This is the proper observance of a fast

157 Such observance for 48 hours secures the merit of *ahimsa* in completeness, for that period

(6) LIMITATION OF OBJECTS OF ENJOYMENT
(*BHOGOPABHOGOPARIMANA*)

158-159-160 By renouncing all objects of enjoyment, *himsa* is avoided Falsehood is avoided by control of speech, and theft by abstinence from all appropriation Sexual purity follows abstinence from sexual intercourse There is no attachment left even for the body The stage of the saint with complete self-restraint is thus practically reached

161 The use of articles which are enjoyed once (*bhoga*), such as fruits and food, or which are repeatedly enjoyed (*upabhoga*),such as clothes or furniture should also be given up

162. And so the use of *anant-kaya* vegetables containing infinite number of lives (also be given up)

163 And so the use of butter, the birthplace of numerous lives (also be given up)

164 Enjoyment of permissible objects should also be limited

165 And a limit fixed within such limits also

166 This results in the observance of *ahimsa* par excellence.

(7) FOOD OFFERING TO UNEXPECTED GUESTS
(*ATHITHISAMVIBHAG*)

167 The best guest is a naked saint and pure food offered to him is for mutual good

168 Such offering should be of pure food, with respectful welcome, offer of a high seat, washing the feet, due reverence, and humility with pure body, speech and mind

169 And regardless of worldly benefit, with forbearance, sincerity, absence of jealously, sorrow, joy, or pride

170 The food offered should be such as is helpful to studies, and to the due observance of austerities, and is not likely to cause fondness, disgust, incontinence, intoxication, pain, fear, etc

THE GRADES OF RECIPIENTS

171 The recipients may be enlightened persons without vows, with partial self-restraint, and those with complete self-restraint

172 A gift is the antithesis of greed, which is *himsa*, and is therefore an act of *ahimsa*

173 One who does not offer food to such a recipient must be a greedy person

174 And offering of food, in the manner stated above, is *ahimsa*

RENUNCIATION OF THE BODY (*SALLEKHANA*)

175 One should contemplate of *sallekhana*, peaceful and calm renunciation of the body

176 And this thought should ever be present long before death supervenes.

177 It is not suicide, when on the certain approach of death, one prepares to meet it calmly

178 It would be suicide if one were to put an end to his life, under an impulse such as fear, greed, weakness, hallucination

179 This (*sallekhana*) is *ahimsa*, because all passions have been duly subdued

180 One who observes the disciplinary vows ceaselessly attains the eternal bliss of liberation

TRANSGRESSIONS OF VOWS

181 There are seventy breaches or transgressions of vows five with reference to enlightened view, five each in respect of the five vows, and five each in respect of the eight supplementary vows, including *sallekhana*

TRANSGRESSIONS OF ENLIGHTENED VIEW

182 Scepticism, expectation, disgust, praise of deluded persons, and thinking admiringly of them are the defects of enlightened view

TRANSGRESSIONS OF THE FIVE VOWS

183 Mutilating, beating, tying up, overloading, withholding food or drink, are the five transgressions of *ahimsa*

184 False preaching, disclosing secrets, forgery, breach of trust, and divulging inference drawn from conduct or gestures, are shortcomings of truth

185 Adulteration, abetment of theft, receiving stolen property, illegal traffic, and use of false weights and measures are five transgressions of non-stealing

186 The five defects of sexual purity are intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral women, married or unmarried.

187 Exceeding limits of property to be appropriated, are transgressions of the vow of limited possession

TRANSGRESSIONS OF THE SUPPLEMENTARY VOWS

188 By exceeding the direction limits, or boundaries, or forgetting them, one transgresses the direction limit vow

189 Sending, detaining, throwing out things, speaking out, and communicating beyond limits by signs, are shortcomings of the vow of space-limit

190 The vow of avoiding unnecessary indulgence is transgressed by uttering obscene words, obscene gesticulation, misuse of articles of use, gossip and thoughtless conduct.

191 The vow of equanimity is broken by misdirection of speech, mind and body, lack of interest in, and forgetting due observances of equanimous control of self

192 The five defects of the fasting vow are using seats and articles given up, passing excrements without care, forgetting the rules, and lack of interest

193 The vow of limited use of articles of enjoyment is breached by eating things having life, or mixed with those having life, or being in contact with such, or food not well-cooked or aphrodisiacal

194 The defects of the vow of food-offering are delegation of host's duty, placing food on or covering it with articles with life, not serving meal at proper time, and lack of interest

195 The vow of tranquil death is transgressed if there is a desire to live, or to die, attachment to friends, reminiscence of pleasures enjoyed, or desire for pleasures in future

196 One with thorough self-control, soon attains eternal bliss by a thorough observance of the vows

AUSTERITIES (*TAPAS*)

197 Austerities are helpful to liberation , therefore practise them

198 The external austerities are fasting, reducing diet, sleeping and resting in lonely places, giving up delicacies or stimulating diet, such as alcohol, meat, honey, butter, etc

199 And the internal austerities are respect, service, expiation, renunciation, study, and concentration

200 Householders should also as far as possible follow the complete self-restraint of saints

SIX ESSENTIAL ACTIVITIES (*AVASHYAKA*)

201 Equanimity, devotional prayer, reverential attitude, repentance, renunciation, and non-attachment for the body are the six essential daily activities

THREE CONTROLS (*GUPTI*)

202 Body, mind and speech should be properly controlled

FIVE CAREFUL ACTS (*SAMITI*)

203 Careful movement, careful speech, careful eating, careful placing and removal of things, careful disposal of excrements should also be observed

TEN VIRTUES (*DASH DHARMA*)

204 Practise continuously the ten moral and spiritual virtues These are forgiveness, humility, straightforwardness, truthfulness, purity of body and mind, i e contentment, restraint, austerities, renunciation, non-attachment and non-acquisition, and chastity.

TWELVE CONTEMPLATIONS (*BHAVANA*)

205 Transitoriness, helplessness, transmigration, solitariness, otherness of body, impurity, inflow, stoppage and shedding of *karmas*, the nature of the Universe, rarity of enlightened view and discriminative insight (*bodhi*), and the true path of liberation

THE 22 PHYSICAL HARDSHIPS (*PARISHAHA*)

206-208 One should learn to endure hunger, thirst, cold, heat, insect-bite, nudity, ennui, woman, walking, sitting, resting on hard earth, abuse, beating, begging, not getting profit or success, disease, contact with thorns, dirt, respect and disrespect, conceit of knowledge, lack of knowledge, lack of clarity of vision

5 CONCLUDING VERSES

209 Follow the three jewels of enlightened view, enlightened knowledge and enlightened conduct ceaselessly

210 Adopt the higher order of moral and spiritual discipline of saints as early as practicable

211-214 The three jewelled *path* leads to liberation If there is bondage of *karma*, it is caused by passion

215 Molecular bondage is due to soul's vibratory activity, and duration-bondage is caused by passion

216 There can be no bondage, when there is enlightened vision, knowledge, and conduct

217-220 It is vibratory activity and some kind of thought activity, which cause bondage of *tirthankara* and *aharaka karmas*

221-222 The triple path leads of liberation

223-224 The self-absorbed soul is in the highest state, pure and effulgent, eternally happy

225 The essence of the true nature of reality is obtained by adopting the doctrine of various standpoints (*nayas*), which take into

account different aspects of things.

226 The author expresses his own humility, disclaiming all credit for the book, which consists of phrases, words, and alphabets, which are eternal

4

Text and Commentary of *Purusharthasiddhyupaya*

Chapter I

Exposition of *Purusharthasiddhyupaya*

1 Victory to that effulgent, inner light, i e pure consciousness, where, as it were in a mirror, is reflected all the substances, in all their infinite modes and conditions

Commentary

The word *param*, supreme, indicates the highest conceivable degree of perfection, and the word *jyotih*, effulgence, is used to convey the idea of pure, luminous consciousness, the absence of the slightest shadow of the darkness of ignorance

The words *darpantal iva*, as if it were in a mirror, show the clarity of vision and exactitude of knowledge, without bias of its own or prejudice, any indistinctness, confusion or overlapping

2 I bow to *anekant* (doctrine of multifaceted reality), it is the

foundation, source or the basis of the supreme or the highest of scriptures, which dispels the wrong (one-sided) notions about elephant of persons born blind, and which takes into account all aspects of a thing or situation and reconciles diverse and even contradictory traits co-existing within the same object or entity as inalienable parts thereof

Commentary

The phrase *jatyandhsindhurvidhanam*, refers to the well-known illustration of the various different conceptions which a number of congenitally blind persons, who had not known an elephant, came to imagine the shape of an elephant, when they happened to stumble against the animal

One who caught hold of the ear declared that the elephant was like a big palm-leaf fan He who seized the leg insisted that the animal was like a pillar, while the one who caught the tail maintained that the elephant was like a big hard rope And again, the person who touched the trunk affirmed strongly that it was like an extraordinary big cobra, which hissed but did not bite Each of them maintained that his own conception was the right one, and the others were wrong The fact was that each of them had only grasped a portion of the body of the elephant, and formed only a partial conception, which though true, so far as it went, was not the whole truth Each one of them had a limited, but not a perfect knowledge of the elephant as a whole The man with eyes who could see the whole of the elephant all at once, explained to each one of the blind persons, that though correctly asserting a part, he was ignorant of the whole truth, and thus set at rest the wrangling amongst the imperfectly informed persons, who assailed each other as wrong and untrue, while not one of them knew the whole truth

The vast majority of philosophers are likewise so much engrossed in their own theories that they do not care to look beyond Each is so very partial, one-sided and prejudiced, that he would not like a person born blind, care to see that the other systems may also be correct from their own points

of view Looking at things from different angles of vision, each has been disputing with the others, asserting his own system to be correct, and describing other systems to be wrong Such disputations among the various systems of philosophy are reconciled by the doctrine of *anekant*, the all-comprehensive Science of Thought, which harmonizes contradictory traits found among partial observations.

3 After having carefully studied the highest scriptures, which afford a matchless vision of the three worlds, I proceed to expound, for the sake of scholars, this *Purusharthasiddhyupaya*, the treatise describing the means to realise the highest objective of human endeavour (liberation)

4 Only those who are themselves fully conversant with the essence and the true nature of *vyavahara* (external, related to other) and *nishchaya* (internal, self-oriented) viewpoints, can propound, promote and promulgate the *tirtham* (*dharma-tirth*, i e the rules and guidelines for the well-being and upliftment of living beings in the world) and dispel the difficult-to-be-removed ignorance of the people by an exposition of the primary (*mukhya*) and the secondary or supporting (*upachaar*) aspects of things

5 In regard to (liberation), *nishchaya* is said to be *bhutarth*, i e that which ensures the purpose or the objective of the living beings and *vyavahara* is considered to be *abhutarth* Quite often all the activities, that deviate from or are opposed to the enlightened understanding of the objective [of intrinsic purity] (*bhutarth badh vimukh*), only lead to worldly pursuits of empirical life

6 The experienced, enlightened persons state that *vyavahara* is useful for the guidance of those, who are at lower levels of moral and spiritual development Spiritual discourses (which lay stress on the internal aspects of the self) do not appeal to them as they know *vyavahara* only

7 Just as a cat represents a lion to one who has not known a lion,

similarly *vyavahara* alone is helpful to those who do not understand *nishchaya* or are not inclined to follow for the time being the course of *nishchaya*, i e internal purity

8 That person alone is able to obtain the full benefit of teachings of enlightened persons, who, having fully understood the true nature of both *vyavahara* and *nishchaya*, becomes *madhyastha*, i.e adopts an impartial attitude and views things dispassionately without taking side of either of them or being attached to one and despising, ignoring or rejecting the other

Commentary

The people are advised to approach the issues from open mind, and not to obstinately stick to pre-formed ideas. All prejudice and pre-inclination should be avoided

If one adopts the *nishchaya* view only, one would altogether neglect the rules of conduct which serve as stepping-stones to spiritual progress Again, if the *vyavahara* view alone is adhered to, realisation of the intrinsic nature of the true self, would not be possible of attainment

9 *Purusha* (the soul) is consciousness It is devoid of touch, smell, taste and colour, has its own attributes and modifications, and is endowed with origination, destruction and continuity

10 Due to delusion and distorted thinking, the soul is undergoing, constant changes since eternity, and becomes *karta* (doer) and experiencer (*bhokta*) of its own thought activities or psychic dispositions

11 When *jiva* (self), having gotten rid of all impurities, delusions, distortions and mental vicissitudes, attains undifferentiated consciousness, it then becomes one who has accomplished all that was to be accomplished, as it has achieved the highest objective of human endeavour (*purushartha*), through proper and enlightened (*samyak*) efforts

12. While the molecules of matter transform themselves in the form of *karma* (physical or *dravya karma*), the (impure) thought-activities or psychic disposition of *jiva* (self), such as attachment, aversion and passions, act merely as the subsidiary cause (*nimitta matra*) in that transformation

13 Likewise, even though the (impure) thought activities of *jiva* (self) are the modifications of self itself, the material *karma* (*dravya karma*) acts only as the subsidiary cause (*nimitta matra*) in those psychic modifications

COMMENTARY

Jiva and matter are both evolvent (*parinami*) in nature, i e they have the capacity of modification The modification, however, would not go beyond the scope of their respective attributes. A *jiva* would in spite of all modifications remain a *jiva*, and would never get modified or transformed into matter, likewise matter would never get modified or transformed into *jiva*. But there is a sort of reciprocal connection of cause and effect between them, inasmuch as the impure thought activity of a *jiva* is an auxil or subsidiary cause to the conversion of *karmic* molecules into material (*dravya*) *karman*, and the operation of bound-up material *karman* is an auxiliary cause for the impure thought activities (i e *bhava karma*) of a *jiva* Thus, the material (*dravya*) *karman* and its spiritual counterpart (*bhava karma*) are mutually related as cause and effect, each of the other This reciprocal action is the cause of the ever-continuous existence of *jiva* in mundane condition Matter existing by itself could never have been capable of turning or transforming itself into material *karman*, if there were no stimulus or subsidiary cause of the impure thought-activity of a *jiva*; and a *jiva* could never entertain an impure thought activity if there were no material *karman* affecting it or being present as subsidiary cause

14 In this way, even though the impure psychic dispositions, arising out of material *karman*, are quite different from the intrinsic nature of self, yet to the ignorant person they appear to be identified with

the soul This delusion is verily the seed of *samsara* (worldly existence)

COMMENTARY

This delusion is the basic cause of the transmigration of *jiva* in the world It consists in not understanding the true nature of *jiva* and matter, and in identifying *jiva* with the passions, affections and the various other conditions caused by *karmas* Love, hatred, lust, anger, greed, pride, and deceit are not the *svabhava* (intrinsic nature) of *jiva*; they are produced by the influence of *karmas* The true nature of *jiva* is pure consciousness, which, by the effect of *karmas* becomes affected with attachment, hatred and the various other passions and affections Ignorant persons, being oblivious of the true nature of *jiva*, entertain hatred, and other passionate tendencies, and are ever involved in the course of transmigration

15 Having gotten rid of the above perversity and knowing full well the reality of the true nature of the self as it is (*samyak*), and steadfastness therein is the means (*upaya*) to the attainment of the highest objective of human endeavour (*purusharthasiddhi*)

COMMENTARY

In order to attain the highest objective of human endeavour, i e *Purusharthasiddhupaya*, one must first get rid of *vipreet-abhinivesha*, i e *mithyatva* or deluded view, which accounts for indiscriminate clinging to the wrong or perverted view due to attachment, aversion, passions, etc , lacking discriminative insight as between *jiva* and matter or identifying oneself with the body, etc (i e *samyak-darshan* or enlightened view), have correct understanding and knowledge fully the distinctive natures of *jiva* and matter (*samyak-jnana*) and realise the intrinsic purity of the self (*samyak-charitra)*

An enlightened person would remain equanimous and unperturbed in the face of disease, distress, calamity or casualty He would ascribe it to karmic influence and would not loose his peace of mind He would entertain wholesome thoughts

and practise pure concentration of mind, self-discipline, austerity and renunciation He would develop his spiritual strength for attaining self-realization

16 The activities of saints, who follow the above path of enlightened view, knowledge and conduct, are devoid of sinful and unwholesome behaviour and have a detached attitude towards other substances, are, indeed, matchless persons in the world

17 He who, in spite of repeated explanations, is (for some reasons) unable to accept complete self-restraint, i e. complete observance of rules of moral and spiritual conduct should practise partial observance of moral conduct.

18 One, who instead of first discoursing upon the complete self-restraint applicable to the saints, *only* lectures upon partial self-restraints of the householder is, according to the scriptures, deserving of censure

19 Because of such disorderly discourses of the unwise (preceptor), even the disciple, who is capable and enthusiastic about complete self-restraint, has to remain content only with the lower position of moral conduct

20 And, for him also the three-fold path to self-realization, consisting of enlightened view, enlightened knowledge, and enlightened conduct, is to be constantly followed according to his capacity

CHAPTER II
Enlightened View

21 Again, one must, by all possible means, first attain enlightened view, because only on the acquisition thereof knowledge and conduct become (enlightened)

22 One should always have proper understanding and conviction in regard to the true nature of *jiva* (self) and *ajiva* (non-self, i e matter) as also of other principles or categories (*tattvas*), as that will help him

get rid of the indiscriminate clinging to the wrong or perverted view in regard to the reality of things as it is and to be aware of the intrinsic nature of the self

Now in the following verses (23 to 30), the author describes the eight characteristics, essential qualities or qualifications, known as constituents (*anga*) of *samyak-darshan* (enlightened view)

23 *Nihshankita* (freedom from skepticism or doubt) An enlightened person should not entertain any doubt whatsoever as to the truthfulness or otherwise in the statement(s) of enlightened souls that reality is not only multi-faceted in nature, consisting of diverse forms, relations, modes and aspects but is also endowed with characteristics which appear to be mutually contradictory even though coexisting in the same object as inalienable parts thereof

24 *Nihkankshita* (freedom from desire or expectation) He should not hanker after worldly pleasures and *vaibhav* (name, fame, prosperity, etc) in this life or the position of a *Chakravarti* (great emperor) or *Narayana* (exalted being) in the life hereinafter (but remain steadfast in moral and spiritual discipline) One should also not (obstinately) cling to other views, which are distorted by being one-sided and deny the validity of other aspects.

25 *Nirvichikitsa* (absence of disgust or revulsion) He should not exhibit a feeling of disgust at the various conditions caused by hunger, thirst, cold, heat, etc or at the sight of excrement, etc

COMMENTARY

An enlightened person (*samyak-drashti*) knows the true nature of things as they are, and looks at them with a dispassionate attitude

26 *Amudhadrishti* (freedom from delusive notions and follies) He is convinced of the true nature of *tattwas* (the principles) and, therefore, does not subscribe to customary beliefs or superstitions, fallacious scriptures, deluded creeds and false gods and goddesses, who have likes and dislikes and dispense favours.

27. *Upavruhan* (cultivation of virtuous dispositions) In order to increase the powers of the soul, one should ever cultivate the virtues of humility [forgiveness], etc and should also try to have an attitude of forbearance and charity towards faults of other persons, i.e. to conceal the shortcomings of others.

28 *Sthitikarana* (stabilization in righteous pursuits) In case of deviation or wavering from the path of righteousness, under the influence of anger, pride, lust, etc., he [enlightened person] tries to re-establish himself as well as others in the correct path or righteous course of action through *yukti* (convincing reasons)

29 *Vatsalya* (disinterested affection) One should ever cherish feelings of deep and disinterested affection for piety (*dharma*), the principle of non-violence, and all the righteous persons, this is the cause of the supreme acquisition of peace and happiness of self-realization (*moksha*)

30 *Prabhavana* (propagation of truth and values of life) One should ever illuminate one's soul with the magnificence of three jewels of enlightened view, knowledge and conduct, and should also promote the true path of Jainism (*Jina-dharma*) through charity, austerities, reverence and worship of *Jina* (conquerors of internal enemies of attachment, aversion, passions, etc) and spread enlightened knowledge

Chapter III
Enlightened Knowledge

31 After attaining enlightened view and relying thereon, one should, for the true well-being of one's soul (*atma-hita*), always endeavour to understand with diligence, the true nature of reality, as described in the scriptures, through comprehensive, synthetic, valid knowledge and various standpoints (partial, analytic cognition) and devote oneself to the acquisition of enlightened knowledge

32 Although enlightened knowledge is contemporaneous with enlightened view, still it is desirable to separately make efforts to ac-

quire it because there is distinction between the two on account of their different characteristics.

COMMENTARY

Enlightened view and enlightened knowledge are two distinct attributes of *jiva* They respectively are obscured by two distinctive *karmas*, vision obscuring (*darshan-avarava*), i e deluded view or *mithyatva*, and knowledge obscuring, *jnana-avarana* On the attainment of enlightened view, the knowledge then existing becomes enlightened knowledge, but because of the existence of knowledge-obscuring *karma* in operation, it is not perfect Therefore, it is necessary to make constant endeavours for advancement of knowledge as long as perfect knowledge is not achieved

33 The Conquerors (*Jina*) have called enlightened knowledge the effect and enlightened view the cause Therefore, it is desirable to strive for the acquisition of knowledge after attaining enlightened view

34 Although enlightened view and enlightened knowledge are contemporaneous, i e arise almost at the same time, there is yet a clear relation of cause and effect between them, just as there is between a lamp and its light

COMMENTARY

Lamp and light go together, still the lamp precedes the light, and light cannot be said to precede the lamp In the same way, there is the relation of cause and effect between enlightened view and enlightened knowledge, though both are almost simultaneous Enlightened knowledge cannot precede enlightened view, and from this point of view enlightened knowledge is called the effect and enlightened view the cause

35 Effort should be made to understand the true meaning (*sad*) of *anekant* (multi-faceted nature) of things or objects and fundamental

principles of life (*tattvas*) Such knowledge is free from doubt, perversity or delusion and confusion or vacillation as regards various viewpoints, and is, verily, truly or in reality, the very nature or essential characteristic of the soul

36 One should try to acquire knowledge with dedication, keeping in view correct use of the textual wording, with full understanding of their meanings, with a combination of both, at proper and regular times, with due respect, in proper manner, accompanied with great zeal and without concealment

COMMENTARY

In Chapter II, the author has described the eight characteristics or constituents of enlightened view Here in this verse, he describes the eight characteristics, essential parts or constituents of enlightened knowledge, viz

1 *Grantha* That reading, writing, recitation and pronunciation of every letter and word of the text has to be grammatically correct

2 *Artha* One should pay attention to the proper understanding of the authentic meaning and full significance of words and phrases of the text

3 *Ubhaya* Combination of 1 and 2 given above

4 *Kala* Observance of regularity, punctuality, and propriety of time Improper and unsuitable occasions should be avoided

5 *Vinaya* Reverent attitude and feeling of humility in the study of scriptures

6 *Sopadhana* Propriety of behaviour keeping in mind accuracy of scriptural knowledge

7 *Bahumana* Zeal or enthusiasm and respect such as placing the scripture on a raised platform

8 *Aninbava* No concealment of different aspects of knowledge and its sources, i e proper citation, reference and acknowledging the sources This has modern relevance and is very useful in research

If knowledge is pursued in the manner stated above, it

will be properly and progressively acquired and understood.

CHAPTER IV
Enlightened Conduct

37 Those who have gotten rid of deluded views and have come to know the true significance of the *tattvas* through enlightened knowledge, and who are firm and unshakeable in their determination [to pursue the path of peace and happiness], must practise enlightened conduct

COMMENTARY

As already stated in Verse 20, enlightened view, enlightened knowledge and enlightened conduct the three together constitute the path of liberation Hence neither enlightened view alone, nor enlightened knowledge alone, nor the two together would lead to liberation unless they are accompanied by enlightened conduct

38 Conduct based on ignorance can never be designated as "enlightened", therefore, one is asked to practise conduct after the acquisition of "knowledge"

39 Abstaining from all sinful activities of mind, speech and body is conduct and purity of the self by being free of all passions and attainment of the state of unperturbedness (*udaseen*) is the intrinsic nature or essential characteristic of soul

40 Depending on whether or not abstinence from violence, falsehood, theft, unchastity, and attachment to wants and possessions is partial or total, conduct is of two kinds

41 A saint (*yati*) practises complete abstinence [from the five sinful activities mentioned above] which leads towards intrinsic purity of the soul, while he who is engaged in partial or limited abstinence from them is called an aspirant (*upasaka*)

42 All the sins like falsehood, etc are only the forms of violence

being destructive of the purity of psychic dispositions of the soul They have been separately enumerated only to facilitate their understanding on the part of the disciple.

43 Any injury whatsoever to the material or psychic vitalities (*prana*) caused through passionate activity of mind, body or speech is *himsa*, assuredly

COMMENTARY

The word *prana* means vitality It is of two kinds *Bhava prana* (psychic vitalities) are the characteristics or attributes of *jiva* (living being), such as consciousness, peacefulness, happiness, power, etc *Dravya prana* (material vitalities) are ten – the five senses of touch, taste, smell, sight and hearing, the three forces of body, speech and mind, respiration and age The psychic vitalities are possessed by all *jivas* alike With reference to the possession of material vitalities, *jivas* differ and are divided into the following six classes

1 *Ekendriya*, one-sensed, such as earth-bodied, fire-bodied, air-bodied, vegetable-bodied They have four vitalities, viz age, breathing, body force, and sense of touch

2 *Dvendriya*, two-sensed, such as worms, conch, shell These have six vitalities, the previous four, and speech force and sense of taste

3 *Treendriya*, three-sensed, e g bug, ant, scorpion, lice They have seven vitalities, sense of smell is added to the above six

4 *Chaturendriya*, four-sensed, e g wasp, moth, fly, bee They possess the sense of sight also besides the above seven, and thus, have eight vitalities

5 *Panchendriya asaini* Five-sensed without the mind, such as a kind of serpent found in water They have nine vitalities, the sense of hearing being added to the preceding eight They are rarely found

6 *Panchendriya saini* Five-sensed with mind They include hellish, celestial and human beings, beasts, birds, fowl, fishes, serpents, etc They have ten vitalities, mind-force being added to the above nine

Influenced by passion, one injures his own psychic vitalities as well as the material ones, he may also injure the vitalities of others Passion thus necessarily leads to *himsa*.

44 Assuredly, the non-appearance of thoughts and feelings of attachment, passions etc is non-violence (*ahimsa*), while their appearance is *himsa* (violence) This, indeed, is the summary of the teaching of Jain scriptures or the essence of the teachings of *Jina* in brief

45 There never is *himsa*, even when vitalities are injured, if a person is not infected by any kind of passions and is carefully following the rules of moral conduct

Commentary

An enlightened person duly observing the rules of conduct walks along, carefully looking ahead, and intent on avoiding injury to the crawling creatures If by chance any insect is then injured or trampled under foot, he will not be responsible for *himsa*

46 And, if one acts carelessly, moved by the influence of passions, it is certainly considered violence whether a living being is killed or not.

47 Because if a person is infected by passions, he first injures the psychic vitalities of his own self, through [the passion-infected thoughts and feelings] of the self, whether subsequently an injury is caused to another living being or not

48 Non-abstinence from *himsa*, as also passion-infected psychic disposition, both constitute *himsa*; and thus whenever there is internal negligence (*pramad*) or careless activity of mind, body, or speech, there always is violence or injury to vitalities

Commentary

Whenever there is passionate and careless thought activity there is *himsa*, most certainly, because injury is caused to one's own

vitalities He who has not taken a vow of *ahimsa*, may have an inclination towards *himsa*, whether he indulges in it or not

49 Even though slightest violence is definitely (*khalu*) not caused by the possession of external objects used in the destruction of physical or material vitalities of other living beings, one should, nonetheless avoid those external causes of violence for the purification of one's own thought activities

Commentary

This is caution and admonition, conveyed to those extremists who merely emphasize the internal aspect of purity of psychic disposition alone, and for that matter would not desist from the possession of external objects or weapons of violence, in the belief that if one's own thoughts are pure, unalloyed and unattached, nothing external can affect him prejudicially This is a mistake There always is a possibility of fall, and all temptations should be avoided.

Mere possession of a sword would not make one guilty of *himsa* Such possession, however, affords a likely opportunity for an injurious use of the sword Therefore, to prevent all possibility of having any disposition to indulge in any kind of violence, one should not entertain the desire for possession of such objects as are likely to cause injury This is a clear-cut warning against the piling up of armaments and weapons of mass destruction by the nations the world In brief, one should avoid both internal and external causes of violence The internal negligence or the impure, passionate psychic disposition (*bhava himsa*) is undoubtedly the more serious, and not the external (physical or *dravya himsa*), even so, the external should be recognized as being an occasion for the internal negligence

50 He, who, not knowing the true nature of things, relies solely on the internal aspects of purity of psychic dispositions, is an ignorant fool (*balah*), he is careless and lazy in external conduct and destroys all external, moral discipline related to others.

COMMENTARY

One who has not grasped the full significance of the true nature of reality or things, but thinks that he has understood it, or acts under the illusion that *jiva* is always pure, that the self is neither the doer nor enjoyer of *karmas*, and has no concern with the activities of mind, body and speech, lives a wanton life and altogether ignores all rules of external, moral conduct whether for saints or laymen Such a misguided person is devoid of self-restraint and hence guilty of *himsa*, because he has not completely renounced passions and sense-desires.

51 One, who does not actually commit *himsa*, yet becomes responsible for the consequences of *himsa*; and another who actually commits *himsa*, would not be liable for the consequences of *himsa*

COMMENTARY

All depends on the nature and intensity of thought and intention If one is ever thinking of causing harm to another, he is guilty of violence even though he does not actually cause any injury to others, and in another case mere fact of hurt or injury to other on the part of one who is careful and intent upon not causing any injury, to others, would not be held responsible for that injury or violence For instance, a burglar who fails in robbing an honest citizen is punished as a felon, and a surgeon, even though his patient may die during an operation skillfully performed, with all attention and due care, is not held responsible for such death

52 To one, trifling *himsa* brings serious result at one time, to another, grievous *himsa* at time of fruition causes small consequence

COMMENTARY

The degree of *himsa* varies with and depends upon the motive, intent and the psychic dispositions which causes it. The building of a temple may occasion injury to innumerable beings, but the person who builds carefully with compassionate intention

and careful attention commits only such *himsa* as is unavoidable

Again, take the case of what we call a sportsman, who goes out hunting for the sake of pleasure only He pursues a timid innocent deer, who runs about among bushes and fields for shelter Yet the hunter bent on killing the inoffensive creature relentlessly pursues him, and utters a shout of triumph when he overtakes and kills him He seizes his dead body and gloats in the thought of having a delicious dish of venison in the company of friends, and a deer's skin for decoration and other uses

The amount of evil *karma* generated and acquired by the temple builder, is much less than what the hunter becomes responsible for, though the former has killed living beings beyond reckoning, and the latter only one The reason is the comparative degree of passion which actuates the action

53 Even when violence is jointly committed by two persons, the same *himsa* at the time of fruition, curiously enough, causes severe retribution or consequence to one, and mild one to another

Commentary

One goes out to kill another, and takes his servant with him. Both master and servant join the murder. The master all along feels an excitement, pleasure, and satisfaction in having gotton rid of one whom he hated The servant, however, for fear of losing his job unwillingly joins the master in the foul deed, and all along regrets, curses himself and repents for his weakness in serving such a master, and in joining such a foul deed Both are equally guilty, but the degree of culpability varies because of the degree of evil intentions entertained by them The master will bind *karmas*, sterner, grosser, of greater intensity, and of longer duration than those which will bind the servant. In effect, the same *himsa* committed by both, will affect them differently

54 Because of intention, *himsa* is culpable or produces its consequences sometimes before it is committed, sometimes at the time of

commission, sometimes even after it has been committed, and sometimes for attempt to commit it, even when it is not committed, because of and according to the intention to commit *himsa*.

COMMENTARY

A person has been contemplating and devising schemes to commit murder, but for some reason is incapacitated from carrying out his intention, another commits murder, a third commits murder, and thereafter continues to gloat over his act, and a fourth attempts but fails in the attempt to murder All the four are culpable, and have to suffer for *himsa* It is the intention which makes one culpable

55 *Himsa* is committed by one, and there are many who suffer the consequences, many commit *himsa*, and only one suffers the consequences for *himsa*

COMMENTARY

A person commits murder The many persons who look approvingly on, take interest in and applaud the deed, have to suffer the consequences thereof Again a whole army fights and kills, but the responsibility for all the carnage committed lies with the king who orders the killing

56 *Himsa* gives to one at the time of fruition, the consequence of *himsa* only; to another that same *himsa* gives considerable *ahimsa* reward

COMMENTARY

A number of persons happen to witness lynching by a mob One of them sympathises with the victim, engages himself the fight, and puts forth his best efforts to save him from the fury of the assailants. Another excites and encourages the mob in the lynching The latter is guilty of *himsa* and the former acquires the merit of *ahimsa*

57 In result, *ahimsa* gives to one the consequence of *himsa*; to

another *himsa* gives the benefit of *ahimsa* It is not otherwise.

Commentary

A person protects and saves an innocent victim of oppression Another declaims against this act of *ahimsa*, and wishes that the victim were not so protected and saved By such thought he becomes liable for *himsa*.

Again if the person who interferes to protect and save an innocent victim fails in his attempt, he would acquire the merit of *ahimsa*, though *himsa* has been caused by someone else

58 In this forest of various points of view, difficult to be traversed, only the masters who have a thorough and correct understanding and acquaintance with the application of different viewpoints, can help those who are ignorant and deluded in regard to the direction

59 The wheel of Jain viewpoints extremely sharp-edged, and intractable, would, when used by misguided intellects or deluded persons, cut off (their) heads, quickly

60 Having thus correctly understood what is meant by *himsa*, its consequence, its victim, and its perpetrator, the enlightened persons should always avoid *himsa*, to the best of their capacity

61 Those who want to avoid *himsa*, should, first of all, take care to renounce wine, flesh, honey, and the five *udumbar* fruits

Commentary

The five *udumbar* trees are *gular*, *anjeer*, *banyan*, *peepal*, and *pakar* – all belonging to the fig class.

62 Wine stupefies the mind, one whose mind is stupefied forgets piety, and the person who forgets piety commits *himsa* without hesitation

63 And wine is said to be the birthplace of many creatures which are generated in liquor, hence those who indulge in drinking wine

necessarily commit *himsa*

64 Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger, etc., are forms of *himsa*, and all these are concomitants of wine.

65 Flesh cannot be procured without causing destruction of life, hence one who indulges in flesh or meat eating, commits *himsa*, unavoidably

66 If the flesh be that of a buffalo, ox, etc , which has died of itself, even then *himsa* is caused by the crushing of creatures spontaneously born therein

67 Whether pieces of flesh are raw, or cooked, or in the process of cooking, spontaneously-born creatures of the same genus are constantly being generated there

Commentary

Here the word *nigoda* means such mobile creatures which are spontaneously born in large numbers in decaying matter, solid or liquid

68 He who eats, or touches, a raw, or a cooked piece of flesh, certainly kills a group of spontaneously-born creatures constantly gathering together

69 Even the smallest drop of honey in the world very often represents the death of bees, the ignorant fool who uses honey is a great practitioner of violence

70 Even if one uses honey which has been obtained by some trick from honey comb, or which has itself dropped down from it, there is *himsa* in that case also, because of the destruction of creatures of spontaneous birth born there

71 Honey, wine, butter, and flesh undergo extreme fermentations Those who follow rules of moral conduct would not eat them

Therein (are born) creatures of the same genus.

72. The two *udumbaras* (*gular* and *fig*) and fruits of *peepal*, *pakar*, and *banyan* are birth places of mobile beings. Therefore, *himsa* of those creatures is caused by eating them

73 Again, it they, the above five fruits, be dry, and free from mobile beings, on account of efflux of time, even then in using them there is *himsa*, caused by the existence of an excessive desire for them.

COMMENTARY

A person would not even think of eating such prohibited things, unless he has strong desire for them, and one who has a strong uncontrollable desire is certainly injuring his pure and peaceful psychic disposition and is likely to be tempted into the use of the forbidden things The practice of drying vegetables for use is reprehensible, because of the strong desire for the thing itself

74 Those pure enlightened persons, who renounce the above eight things, which cause painful and insufferable calamity, render themselves worthy of moral and spiritual discipline laid down by *Jina*

75 Renunciation of nine-fold commission [of violence], by the self, through agent, and approval, by body, speech, and mind, is perfect renunciation (*autsargiki nivritti*) Imperfect renunciation (*apavadiki nivritti*) is of various kinds

COMMENTARY

One, who has perfectly renounced *himsa*, will not himself utter a word which is likely to give pain to another, will not himself do any act which may cause injury to another, will not himself harbour any thoughts prejudicial to another; will not make anybody else utter words likely to cause pain to another, nor make others commit acts likely to injure another, nor make others entertain feelings of ill-will towards another, and will

not approve or encourage others who by words, deeds, or thought cause pain to another.

This nine-fold renunciation is perfect renunciation If the renunciation is limited in respect of mobile, or immobile, or of any one or more of the nine kinds of commission, it would be imperfect.

76 Those, who, even after listening to the doctrine of *ahimsa*, are not able to renounce the *himsa* of immobile beings, should at least give up the *himsa* of mobile beings

77 Householders, possessed of appropriate articles of enjoyment, have to injure a limited number of one-sensed beings. They should desist from causing destruction of other immobile beings

COMMENTARY

Jainism is a practical religion, and consistent with [worldly] activity and prosperity It does not inculcate laziness, or inertness It is not the fatalism of the idle do-nothing-fellow Jainism teaches a self-imposed discipline, with due regard to one's own capacities and surroundings. What it does lay stress upon is the indisputable principle that one should never act negligently, unnecessarily, without any sense of responsibility It requires one not to incur the easily avoidable sin of indulging in unnecessary or thoughtless acts, harmful to the self and to others With this principle in view, a householder may engage in all proper pursuits of a business life This verse is particularly significant for the protection of environment

78 Those who have realised the significance of the supreme *ahimsa*-elixir, which leads to immortality, should not be distressed on seeing the improper behaviour of the ignorant persons

79 "The religion revealed by God (*bhagwan*) is very subtle, and there is no wrong in committing *himsa* for the sake of religion " (People) should not allow themselves to be thus deceived in the name of religion, and should never kill embodied beings.

80 Never entertain the wrong and deluded idea that religion flourishes through gods, and that therefore everything may be offered to them. Do not kill embodied beings, under such perverted thinking

Commentary

It is a perverse notion that religion sanctions *himsa*, or that the gods are pleased at sacrifices of living beings offered in their name. True *dharma* (religion) ensures peace, happiness and well-being of all living beings, it can never encourage or sanction what gives pain to a living being

81 Animals should not be killed for guests in the belief that there is no harm in killing goats, etc., for the sake of persons deserving respect.

82 With the idea that a meal prepared from the slaughter of one living being is preferable to that produced by the destruction of many lives, one should never kill a living being of a higher grade

Commentary

In the above four verses, the author meets the various excuses which are advanced by flesh-eaters

Killing of animals for the sake of sacrifices, for the entertainment of guests or persons of rank, has been deprecated in Verses 79, 80, and 81 In Verse 82, the author responds to another argument which is sometimes raised Some people urge that the Jainas believe that there is life in all vegetables, and further that there are innumerable, and even infinite *jivas* in some vegetables Vegetarian food would therefore lead to the killing of innumerable lives, and it would be preferable to kill one animal for food rather than cut up and cook a number of vegetables This argument is misleading and false It ignores the fact the body of an animal has innumerable mobile and immobile beings therein The presence of innumerable amaebae in a drop of blood is a matter which has been proved by science microscopic examinations also show the presence of infinite germs in

faeces, urine, and in all parts of the body Thus, there is, comparatively speaking, the least *himsa* in injuring the motionless, one-sensed living beings belonging to the vegetable kingdom The higher the number of vitalities possessed by a *jiva*, the greater is the *himsa* in killing it.

83 Beings which kill others should not be killed in the belief that the destruction of one of them leads to the protection of many others

COMMENTARY

This plausible argument is often raised by sportsmen They defend hunting on the ground that by doing so they protect humanity from the ravages of ferocious animals The wanton shooting of birds, and fowls, of pig and fox, of deer and rabbit, and fishing are obviously indefensible Hunting a lion is a pastime The hunters go in large parties for the excitement of sport, and not for freeing mankind from the possible attacks of the lion In fact, the poor lion is beaten and brought out from his seclusion for being shot at for the fun of the rich men who level their guns at it from a safe distance and take pleasure in watching his agonising death The rare case of a person going out to kill a man-eating tiger now needs to be discussed In his case also, it may safely be said that the feelings which actuate him are the hope of a reward, praise, renown, the expectation of being called a bold man, and excitement of sport, rather than the pure desire of saving his fellow men The argument is, in fact, an apology and an excuse

84 "These kill many lives, and accumulate grave sin"—on that ground it is sometimes said that killing such beings would be an act of mercy towards them, this kind of argument is misleading Even those who injure others should not be killed for that reason

COMMENTARY

This is also a fallacious argument Killing does not mean an extinction of life forever The only way to stop the accretion

of bad *karmas* is by self-restraint. Loss of life is only a loss of the opportunities for spiritual advancement. By killing such living beings, you incur sin, and retard the spiritual progress of yourself and of those whom you kill.

85 "Those in great suffering will on being killed soon obtain relief from agony" Do not even kill the distressed one by having grasped the sword of such misconception

COMMENTARY

The wrong notion that by killing a dog, or a horse, permanently disabled, or suffering from incurable wounds, you would relieve him of his pain, and would thus do good to him is very commonly prevalent. In Egypt, some people considered it a pious religious duty to stab their old parents to death, in the belief that by doing so, they relieved them of the miseries and infirmities of old age. This false belief arises from an ignorance of the law of *karma*. The pain and suffering which a living being, has to endure and go through is inevitable, and a necessary consequence There is no possible escape from it. It must be undergone now, or hereafter, in this life or the next The bad *karmas* which bring it about must be worked out You cannot reduce the effect of *karmas* The chief influencing cause in the killing is that you cannot bear to see the misery of the suffering living being and wish to put an end to the disagreeable sight or the piteous moans by the cheap process of killing him outright Such an act is *himsa* It is wrongly called and believed to be an act of mercy One may well help the distressed by nursing or helping otherwise Veterinary hospitals should take as much care of the sub-human class, of beings as other hospitals do for humanity

86 It is difficult to obtain happiness. The happy shall, if killed in the state of happiness, will continue to be happy [in their next life] Do not please adopt the weapon of this (false) reasoning for killing those who are happy

COMMENTARY

Happiness and misery depend upon one's own acts and thoughts We cannot make the happy state, one is in, continue by killing him. Cessation of one form of existence does not mean the wiping out of all evil *karmas* previously acquired, and the continuance of the good *karmas* in operation at the time he is killed.

87 A disciple desirous of piety should not cut off the head of his own preceptor when he, by means of constant practice, has attained such perfection of concentration, as leads to a good condition of life

COMMENTARY

Here is another illustration of *himsa* committed by misguided fanatics in the name of religion Some persons believe that if the soul of a person in deep concentration, and thus in close communion with the super-soul, is separated from the body while in that condition, he will attain ever-lasting bliss This is a false belief

The person in concentration, may, if he is sufficiently spiritually advanced, continue the concentration throughout and enjoy the bliss of communion If he is not so advanced, death can not add to his spiritual advancement The killing is not only useless, but positively harmful as bringing evil *karmas* in bondage

88 Do not believe in the doctrine of "pot-breaking immediate salvation" inculcated by *kharpatikas*, impelled by their thirst for small riches, into inducing such belief in their pupils

COMMENTARY

The sect of *kharpatikas* now extinct, believed that the soul was imprisoned in the body, just like a light covered by a pot. When the pot is broken, the light becomes free and spreads out in all directions Likewise, by destroying the body, the soul would be free This doctrine was inculcated by wicked

priests in order to get rid of their votaries who stayed with them, and whose belongings were on their death likely to come into possession of the priests Much crime was once committed in the name of religion, and the unsuspecting credulity of ignorant people was exploited by criminal sophists.

89 One should also not kill himself by zealously giving one's own flesh as food to another starving person, seen approaching in front.

COMMENTARY

Self-sacrifice, literally speaking, was also at one time considered an act of religious piety It is undoubtedly *himsa* Attempt at suicide is a criminal offence

90 Which person is there who, having an enlightened and pure intellect, having served teachers, well-versed in the various points of view, and having realized the essence of Jaina philosophy, would yield to [any kind of] delusions and misconceptions under the guise of *ahimsa*

COMMENTARY

Verses 42 to 90 deal with *ahimsa* It is either *autsargiki nivritti*, or *apavadiki nivritti* *Autsargiki* is defined in Verse 75, as complete *ahimsa* in nine ways, by self, through another, or by approbation, and in each case through mind, body or speech That which is not complete, is *apavadiki*, and its degrees and forms are innumerable, varying from the slightest to that which just falls short of being complete

Himsa is also classified as *samkalpi* or *arambhi* *Samkalpi* is what which is committed with the sole intention of *himsa*, without any justifying reason whatsoever behind it. *Arambhi* is committed unavoidably, by householders in the performance of various duties and occupations Saint Amitgati, an *acharya* contemporary with Saint Amrtachandra, the author of this book, in the Sixth Chapter of *Shravakachar* Verses 6-7 says

Himsa has, by the learned, been said to be of two kinds, *arambhaja*, arising from occupations, and *anarambhaja*, not due to any occupation He who has renounced the life of a householder, certainly avoids both kinds. One with mild passion, while living the life of a householder, cannot of course avoid *arambhaja himsa* when performing various occupations

Hunting, offering animal sacrifices, killing for food, amusement or decoration are illustrations of *anarambhi* or *samkalpi himsa*, which may be translated as "intentional injury" It can be avoided by every thinking person without any difficulty or harm to himself

Arambhi himsa may be sub-divided as *udyami*, *graharambhi*, and *virodhi* *Udyami* is *himsa* unavoidably committed in the exercise of one's profession Permissible professions are of six kinds, viz (1) the profession of a soldier (*asi*), (2) the profession of a writer (*masi*), (3) that of agriculture (*krishi*), (4) trade (*vanijya*), (5) industry (*shilpa*), and (6) art (*vidya*)

Grah-arambhi himsa is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, keeping the house, body and clothes clean, construction of buildings, wells, gardens and keeping cattle

"*Virodhi*" *himsa* is *himsa* unavoidably committed in defence of person and property, against thieves, robbers, dacoits, assailants, and enemies, in meeting their aggression, and in causing the least possible injury, necessary in the circumstances, in which one may find himself

The cases discussed in Verses 79 to 89 are all covered by *samkalpi himsa* and have no concern with *arambhi himsa* or any of the three kinds of violence set out above

One who has renounced all household connection and has adopted the discipline of a saint, practises complete *ahimsa* An enlightened person in the householder's stage, abstains from *samkalpi himsa*, but is unable to abstain from *arambhi*, although he tries his best to avoid it as far as possible, and is ever making progress in such endeavour

91 Wherever any wrong or misleading statement is made through *pramada yoga* (careless or negligent activity of body, mind, or speech), it is certainly known as falsehood It is divided into four kinds

92 A statement, by which the existence of a thing with reference to its own substance, position (place), time, and nature is denied, is the first kind of falsehood, for example, to say "Deva Datta is not here," (when he is present)

93 Where a thing does not exist, with reference to the other object, its position (place), time, and nature, and it is said to exist, that statement is the second kind of falsehood, e g to say "pitcher is here" (when it is not actually here)

94 The third kind of falsehood is that, where an existing thing is represented as something different from what it really is, for example, when a horse is said to be a cow

95 Speech of three kinds *garhita*, condemnable, *savadya*, sinful, and *apriya*, disagreeable, is ordinarily speaking, said to be the fourth kind of falsehood

96 *Garhita* speech is said to be all that, which is backbiting, harsh, unbecoming, nonsensical, or otherwise uncanonical

97 All speech which makes another engage in piercing, cutting, beating, sloughing, deceitful trading, stealing, etc , is *savadya*, sinful as it leads to destruction of life, etc

98 Know all that as *apriya*, which causes uneasiness, fear, pain, hostility, grief, quarrel, or anguish of mind to another person

99 *Pramatta yoga*, the one (chief) cause (of *himsa*) is present in all these (speeches) mentioned above Therefore, violence certainly is involved in falsehood also

100 *Pramada yoga* having been stated to be the cause of all false

speeches, a sermon, preaching the renunciation (of vices) and the performance of moral and spiritual discipline as to what is desirable and what is not desirable, would not be a falsehood, (even if it should be distasteful, or cause mental pain to the listener)

COMMENTARY

Intention is always the determining factor in each case. The preceptor who speaks in strong terms against vices and sins, may thereby cause uneasiness or pain of mind to those addicted to such bad habits, but, as his speech is sincere, duly considered, and not unrestrained, it would not be covered by the definition of a false speech, as given in Verses 95 and 98 above

101 Those who are not able to give up such sinful untruth, as is unavoidable in arranging for articles of use, should renounce all the other untruth, forever.

COMMENTARY

Savadya speech unavoidably necessary in arranging household matters would not ordinarily speaking be called falsehood It is included in untruth because it causes some *arambhi himsa* A householder may not be able to give up such *savadya* untruth as is specified here, but he must give up all other kinds of *savadya* and other kinds of untruth

102 The taking, by *pramatta yoga*, of objects which have not been given, is to be deemed as theft, and that is *himsa* because it is the cause of injury

COMMENTARY

The person who thinks of stealing, injures the purity of his own intrinsic nature, and if detected in the act of stealing, he is punished and suffers pain He causes pain to the person whom he deprives of the things stolen, which deprivation may even bring about death, what to say of inconvenience and trouble Thus, all theft, like all falsehood, also involves

himsa

103 He, who seizes the property of another person, deprives him of his vitalities, for [wealth etc] all objects are external vitalities of men

COMMENTARY

Property is said to be as dear as life Loss of property is very keenly felt He who derives a person of his property causes him severe pain and is, thus, said to cause injury to him

104 There is no exclusivity between *himsa* and theft. Violence is obviously involved in theft, because in taking what belongs to another (there is) *pramatta yoga*

COMMENTARY

All theft involves *himsa* One would not take any property belonging to another unless he was actuated by a desire to possess it The presence of such desire is injury to self, in the form of a moral and spiritual fall It also constitutes *himsa* to the person, who is deprived of his property

105 Nor is there the defect of overlapping between violence and stealing There is no (*himsa*), when passionless persons take in karmic molecules because of the absence of *pramatta yoga*, the chief motive in the influx of *karmas*

COMMENTARY

The learned author here anticipates and meets a possible objection that karmic molecules are taken in by a passionless person in the advanced eleventh, twelfth and thirteenth stages of spiritual development, and thus taking what is given by nobody, he would be tainted with theft This is not so, because there is no *pramatta yoga*, no desire and no careless or negligent activity of mind, speech and body *Mohaniya karma*, which is the cause of all desire, has ceased to operate in those stages

106 Those also who do not feel strong enough to refrain from

taking well-water, etc , should totally abstain from taking anything else which is not given to them

COMMENTARY

A householder is not able to follow this high discipline; but he also should abstain from taking things, which are not given to him

107-108 *Abrahma* is copulation arising from sexual desire It is attended with the killing of life all round, and *himsa* is therefore present in the act. Just as a hot rod of iron burns up the sesamum seed filled in a tube in which it is introduced, in the same way many beings are killed in the vagina during copulation

COMMENTARY

The vagina is said to be full of numerous living organisms, being constantly and spontaneously born there and these would, of course, be killed in the friction brought about in sexual intercourse

109 Again, whatever indulgence of the sex-passion one has in unnatural ways on account of lust, always involves *himsa* because it leads to increase in desire, etc

110 Those, who, because of attachment, cannot renounce their own wives, they should totally abstain from indulging in sexual intercourse with other females

COMMENTARY

Many a householder is not sufficiently advanced to give up sex desire altogether It is only the ascetics who do so. The householder also should, however, observe the vow of *brahmacharya* to a limited extent by total abstinence from all sexual desires with reference to females other than his own wife

111 *Murchha* (infatuation or is, in fact (*hi*) *parigraha* (attachment or

mental clinging to worldly belongings or objects) and should be understood as attachment and affectionate regard for acquisitions and possessions or sense of mineness (*mamatva parinama*) to external, material objects arising from the operation of delusion (*moha*)

112. The above definition of *parigraha* as *murchha* or attachment is quite comprehensive. Those who have the least vestige of a feeling of attachment, notwithstanding the external renunciation of all worldly acquisitions, are far from non-acquisition

COMMENTARY

Aparigraha, limitation or giving up of all possessions, requires absence of all sense of attachment to anything which is external to the pure consciousness (*jiva*) The least vestige of a feeling of attachment is a shortcoming or defect. Even saints who have renounced all worldly possessions, could not be deemed to have renounced them, if they have a feeling of attachment left in them

113 Although the measure of *murchha* primarily or mainly depends on internal *parigraha*, the external *parigraha* is the indirect, auxiliary or subsidiary (*nimitta*) cause of it.

COMMENTARY

The author in this verse meets a possible objection that if *parigraha* is defined as mental attachment to things then there is no harm of any kind in having any amount of external *parigraha* The answer is that possession of goods creates an attachment to them It is therefore necessary to give up all external possessions to avoid any possibility of an attraction for them Thus, *parigraha* or possession of goods is of two kinds, external and internal (psychic), actual possession of property is external (*bahiranga*) *parigraha*, while an inclination or mental attachment to worldly possessions is *antaranga* (internal) *parigraha*.

114 [If one says that what is stated in the previous verse] is over-

lapping and will include the drawing in of karmic molecules by passionless saints as *parigraha* That is not so, because in that case, there is no attachment (*murchha*)

COMMENTARY

A critic may possibly say that a passionless saint also has karmic molecules, and will according to the above statement be said to be *saparigraha*, i e with possession The reply is that it is not so, because there is no passion, no inclination for drawing in such molecules They are automatically drawn in because of the vibratory activity of soul, functioning through mind, body and speech without any volition

115 Very briefly speaking, *parigraha* is of two kinds, internal and external The first is of fourteen kinds, and the second is of two kinds

116 The fourteen internal possessions, i e mental attachments are deluded view, sexual inclinations, [scornful] laughter, etc , six defects and the four passions

COMMENTARY

The fourteen internal possessions are as follows
(1) deluded view, (2) desire for sexual enjoyment with man, (3) with woman, (4) with both, (5) scornful laughter or ridicule, (6) indulgence, (7) ennui, (8) sorrow, (9) fear, (10) disgust, (11) anger, (12) pride, (13) deceit, and (14) greed.

117 External *parigraha* is of two kinds with reference to living and non-living objects. All this *parigraha* never excludes *himsa*

118 According to *acharyas* (enlightened saints), who are well versed in Jaina scriptures giving up of both types of *parigraha* (internal and external) is *ahimsa* (non-violence), while to entertain any one of them is violence (*himsa*)

119 In internal attachment, *himsa* (violence) is self proved because of its being a form of *himsa*, and attachment, or sense of mineness

to external objects certainly establishes the fact of *himsa*

Commentary

Himsa, the foremost sin is ever present during the commission of other faults Internal attachment, the desire for worldly objects prejudicially affects the purity of the soul, and this injury to the intrinsic pure nature pure nature of the soul constitutes *himsa*. External attachment or the actual possession of temporalities creates attraction and love for them, which adversely affects purity of the soul and, therefore, involves *himsa* Both internal and external attachment should, therefore, be given up by one who practises the principle of *ahimsa*.

120, 121 If this be so [i e if external attachment is *murchha*], there would be no difference between a cat and a younger deer No, it is not so, there is a difference as to the degree of attachment Attachment is quite mild or weak in the young deer who lives on green blades of grass, it is intense or strong in the cat which destroys a host of mice

Commentary

It may be said that if all attachment, including external attachment, is *parigraha*, then there is no difference between a meek young deer, and a ferocious cat, both of which have attachment for food, though of different sorts There is certainly difference between the two Internal attachment varies with the nature of the external objects possessed or desired

A young deer lives on herb, for obtaining which it does not prepare any scheme, or waits for long, and quits it also on the happening of a slight disturbance, its attachment or desire is weak. A cat would on the other hand lie in ambush for its prey, wait long, and kill many more than it would require to satisfy its appetite The *murchha* or attachment, the desire to appropriate and possess unto itself is, thus, much stronger in the cat than in the deer. There are, thus, degrees of attachment to external objects and one should try to reduce this desire for appropriation by degree, even if he is not quite able to get rid of it altogether

122, 123 The effect is certainly influenced and affected by the cause, like the difference in desire for sweetness in milk and in sugar In the case of one who likes milk, which is moderately sweet, the desire for sweetness, is quite mild or feeble That desire is said to be intense in the case of one who likes sugar, which is extremely sweet

Commentary

Again, it is clear that a person who likes milk has a limited desire for sweetness, compared to the one who is fond of sugar One who amasses goods on a large scale must obviously have a strong desire for them The lesser your possessions, the weaker must be your desire to possess, i e *murchha* The nature or extent of possession is generally an index of the extent of desire for possession

124 [In order to give up or control *parigraha* or *murchha*] first of all, one should get rid of deluded views and the four passions of the first degree, i e the most intense type, which are the thieves of *samyak-darshan*, i e. rob the soul of enlightened view and prevent the acquisition of conviction in *tattwarthas*, i e the objects and the principles, as they are

125 Thereafter, one should get rid of the passions of second (degree), which certainly obstruct partial moral conduct, one should practise partial self-restraint

126 Then, all the remaining internal attachments should be given up or renounced, with self-exertion through the contemplation and observance of [ten moral virtues] of humility, contentment, etc

Commentary

The three verses (124-126) describe the method for getting rid of internal attachments The first thing is to get rid of deluded view, and *anantanubandhi kashayas*, the four tenacious, irresistible, extremely severe or the most intense passions (anger, pride, deceit and greed) These stand in the way of enlightened view When one has attained enlightened view, he should turn

his attention to overcoming four passions of the second degree i.e *apratyakhyan* (non-abstinent, overwhelming or severe) passions, in order to practise partial self-restraint, i.e observe the twelve vows of the householder. Thereafter, he should put forth his best efforts and contemplate and observe the ten moral virtues or characteristics of righteousness and spiritual self-discipline, viz forgiveness, humility, straightforwardness, truthfulness, purity of both body and mind, i e. contentment, self-restraint, austerities, renunciation, non-acquisitiveness and continence or chastity, in order to get rid of all other passionate thought-activities or internal attachments.

127 All external attachments, in regard to both living or animate and non-living or inanimate objects should be avoided or given up because external possessions also prevent proper self-restraint

128 And if one is unable to wholly or completely renounce cattle, corn, servants, buildings, wealth etc, then also, he should at least limit them, because renunciation or detachment is the true principle [of peace, happiness and social well-being]

COMMENTARY

A householder with vows should at least fix a limit to his possessions This is called *parigrahaparimanavrata* Such limitation will act as a beneficial check on greed

129 Eating at night certainly involves *himsa* Therefore, abstainers from *himsa* should avoid eating at night

130 Absence of vow, is due to the influence of attachment, etc passions and *himsa* is not thereby excluded How is it possible then to avoid *himsa* when food is taken day and night?

131, 132, 133 If that be, so, then one may give up taking food in the day, by eating at night only, one would not be committing *himsa* at all times No, it is not so There is greater degree of attachment in

eating at night than in eating in the day, just as we find in the eating of a morsel of flesh, as compared to eating of a morsel of grain How can one avoid *himsa* when food is taken without the light of the sun, even when a lamp is lighted, minute insects get mixed up with eatables.

COMMENTARY

Day is the natural time for work and taking food. Food is more easily, with greater care, and with less probability of injury to living beings prepared in the day than at night. The light of the sun makes it easy to pick out, to separate unwholesome and harmful stuff, and to remove the worms and small insects which find place in provisions There are many insects which are not visible in the artificial light

Hearing the observation in Verse 130, that there is *himsa* most certainly when one eats day and night, a carping critic might exclaim that then one may well give up eating in the day and take his meals at night only This is obviously improper.

134 Why discuss further. It is established that he who has renounced night-eating, through mind, body or speech, always observes *ahimsa*

135 Thus, those, who desire their well-being should make constant efforts in the three-fold path of liberation, and attain salvation without delay

136 Just as the encircling walls guard towns, so do *sheelas* (supplementary vows) protect the *anu-vratas* Therefore, in order to practise the *vratas*, the *sheelas* also should be practised

COMMENTARY

The *sheelas* (supplementary vows) are seven Three *gunavratas* (augmenting or supporting vows) are *digvrata*, *desha-vrata*, and *anarthdanda vrata* They are so-called, because they strengthen or enhance the value or the quality of the five basic vows Four *shiksha vratas* (disciplinary vows) are so-called because

they aim at raising the householder to such a standard of purity of character that he is well-equipped to undertake a higher level of moral and spiritual discipline The are *samayika, proshadhopavasa, bhogopabhoga parimana*, and *atithi-samvibhaga* These seven are described in the following verses

137 One should steadily practise *digvrata* (refraining from movement beyond limited area) by fixing the limits through well-marked, easily identifiable, well-known objects, in east, etc , all directions

COMMENTARY

These directions are said to be ten up, down, north, south, east, west, north-east, south-east, north-west, south-west. One should fix the limit of his activities, in all these directions

138 He who, thus, confines his activities within the limited area, observes the vow of *ahimsa* completely in respect of the area or regions beyond those limits, because of total absence of non-restraint there

139 Then, again one should further limit [the sphere or field of one's activity still further] (within the larger field fixed in *digvrata*) to village, market, house, street, etc , from day-to-day and for fixed periods, and thus follow *deshavrata*

COMMENTARY

Deshavrata vow means that one shall not, during a certain period of time, proceed beyond a certain village, market, street, or house or have anything to do beyond that limit

140 The pure-minded, who thus confines the extent of his activities observes higher or major scale of *ahimsa* for that [pre-determined] time by renouncing all possible *himsa* in the vast space which has been [delineated] outside the limits of one's activity

Now, the author describes *anarth-danda* vow, i e abstaining from purposeless, unnecessary (*anarth*) and harmful, evil activities (*danda*),

which is of six kinds

141 *Apadhyana* (harmful contemplation or thinking ill of others) One should never think of hunting, victory, defeat, war, adultery, theft, etc , because they only lead to sin

142 *Papopadesh* (malicious sermons, harmful advice of preaching of sin) Sinful advice should never be given to persons living upon art, trade, writing, agriculture, arts and crafts, service, and industry

143 *Pramadcharya* (negligent acts, thoughtless behaviour) One should not without necessity dig grounds, uproot trees, trample lawns, sprinkle water, etc., nor pluck leaves, fruits, and flowers.

144 *Himsadana* (giving objects of offence or supplying weapons or means of violence) One should be careful not to give instruments of *Himsa*, such as knife, poison, fire, plough, sword, bow, etc.

145 *Duhshruti* (listening to or teaching such stories which excite passion) One should not listen to, accept, or teach such bad stories as increase attachment etc., and are full of delusions and absurdities

146 *Dyutakrida* (gambling) One should renounce gambling from a distance It is the first of all evils (reprehensible vicious activities), the destroyer of contentment, the home of deceit, and the abode of theft and falsehood

147 He, who deliberately abstains from all other unnecessary and purposeless sinful activities, leads his *ahimsa* vow continuously to higher and higher levels

Now, the author describes the four *shikshavratas*

148 *Samayika* (equanimous state of mind) By giving up "*raag-dvesha*" (attachment and aversion) and by observing equanimity in regard to [all situations, pleasant and unpleasant] all objects, one should practise *samayika* (equanimity), several times, which is the foun-

dation or basis of realising the true nature of the self

149 This *samayika* must be regularly practised at the end of each night and day If it is performed at other times also, it is not improper, but is beneficial

150 Those who practise equanimity are considered to observe *mahavratas* (major scale vows), because of the renunciation of all sinful activities [during the period of *samayika*], although their *charitra-mohaniya karma* (conduct-deluding karma, which causes delusion in the form of attachment, aversion and passions and, thus, obstructs enlightened conduct) is in operation

151. To strengthen the daily practice of *samayika* discipline, one must observe fasting twice each fortnight

152 *Proshadhopavasa* (observing fast) Free from all incidental work, and having given up attachment (*mamatva*) to the body, etc. one should commence fasting at middle of the day previous to *proshadha* day (which is the eighth and fourteenth day of each lunar fortnight)

153 One should then retire to a secluded spot, abstain from all sinful activities, give up indulgence in all sensuals pleasures, and observe due restraint of body, speech and mind

154, 155, 156 He should pass the day in the virtuous or righteous concentration after observing *samayika* in the morning and at sunset, controlling sleep by the study of scriptures, and thus pass the night on a clean mat He should rise in the morning and after performing the necessary duties of cleaning oneself one should worship *Jina*, in the proper manner, with *prasuk* objects (which are free from living organisms or animate objects) The [fasting] day, the second night, and the half of the third day should carefully be passed in the manner stated above

157 He who having abstained from all sinful activities, passes sixteen *yamas* (48 hours) in the above manner certainly is said to ob-

serve the vow of *ahimsa* of a highest order

158, 159, 160 On account of *bhoga* and *upabhoga*, *himsa* of [one-sensed] immobile beings only is caused. By renunciation of *bhoga* and *upabhoga*, not the slightest *himsa* is caused There is no falsehood, because of the control of speech, there is no stealing, because of the abstinence from all appropriation, there is no incontinence (*abrahma*), because of abstinence from all sexual intercourse, and there is no attachment (*parigraha*), because of the absence of the feeling of attachment even to one's body Having thus gotten rid of all *himsa*, he [who observes *proshadhopavasa* could be said to have] reached the stage of a *mahavrati*; though he could not be considered to have attained the stage of spiritual development of complete self restraint without laxity, because of the operation of conduct-deluding *karma*

161 *Bhogopabhogapariman* (limiting use and enjoyment of consumable and non-consummable goods) One observing partial vows incurs *himsa* arising from the use of articles of *bhoga* (consummable), and *upabhoga* (non-consummable), and not otherwise He should, therefore, ascertain the reality of things, and renounce these two also, in accordance with his own capacity

COMMENTARY

The first disciplinary vow, *samayika shikshavrata*, was explained in Verses 148 to 150 *Proshodhopavasa* was explained in Verses 151 to 160 The third *bhogopabhogaparimana* is defined here *Bhoga* things are those that can be used only once, viz eatables, water etc *Upabhoga* things are those that can be used repeatedly, viz clothes, furniture, ornaments, etc

162 The use of all *anant-kaya* vegetables must be given up, because in destroying one, infinite (one-sensed living beings) are killed

COMMENTARY

Anantkaya vegetable is that in which infinite *jivas* or animate beings share one common body Vegetables are either, *pratyeka* or *anantkaya*, i e *sadharana*. In *prateyka* vegetable only one living

being (*jiva*) is present throughout the body, whereas in *anantkaya*, infinite *jivas* adopt particular vegetable as their one common body and it is, therefore, called *sadharana* also. There are many distinctive characteristics of *sadharana* vegetables, for which one is advised to see *Gommatsara Jiva Kanda* Most of the vegetables which fructify under ground belong to the *sadharana* class such as potato, ginger, radish

163 Butter, which is the birthplace of numerous *jivas*, should also be renounced. One should also abstain from all other things which are not wholesome, good for health or the breeding ground of animate or living beings

COMMENTARY

Fresh butter if not at once melted on fire and stained away, becomes the place for generation of innumerable *jivas* This is visibly apparent in what is called fermentation Fermentation in the case of butter, actually commences at once, though it is not visible early As examples of other prohibited articles may be mentioned, curd after 24 hours of its preparation , milk if not boiled within an hour of its being taken out , water which has been kept in a leather vessel

Jivas do not generate in butter for an *antar-muhurta* after preparation. *Antar-muhurta* is a period of time, within a *muhurta*, viz 48 minutes Even then it is prohibited, and has been included along with wine, flesh and honey in Verse 71

164 Having due regard to his own capacity, the enlightened person should also abstain from those things of *bhog* and *upabhoga*, which are not prohibited, and in respect of those things which he cannot give up or renounce, he should at least limit their use by day or night.

165 Again, having regard to one's capacity at the present time, one should further limit the use of those things within the limits already set [previously]

Commentary

Herein is recommended a duly regulated daily and hourly programme of self-discipline, a programme by day in Verse 164 and a programme by hour in Verse 165

166 He who being thus contented with a few limited enjoyments (*parimita bhoga*), renounces the vast majority of them, observes *ahimsa* par-excellence because of abstention from considerable *himsa*

Commentary

Bhogopabhogaparimana vow is explained in verses 161 to 166 Objects, the enjoyment of which causes considerable *himsa*, and which are therefore prohibited, such as *anantkaya* vegetables, should first be given up for life Thereafter, those, which though not prohibited, are not necessarily required, should be given up for life The enjoyment of the rest should also be limited to fixed days and nights and within those limits further limits of enjoyment, for fixed hours, should be made A graduated course of renunciation, progressing with increasing capacity and clearer understanding and knowledge, is, thus, prescribed

This would lead to the attenuation of desire and afford protection from the commission of considerable *himsa* The vow of *ahimsa* would thus be more and more observed to a larger extent.

167 *Atithisamvibhagavrata* (offering alms to wandering *atithi* (those who come without any fixed date) ascetics or sharing with deserving guests) One, possessing deserving qualities of a donor (*datra*), viz that of giving with a feeling of joy, humility and enthusiasm, should give, offer or share appropriate things (*dravya*), i e those worthy of alms, such as food, medicine etc , in a proper manner (*vidhi*), i.e with due respect, to a deserving person (*patra*), i e a saint, a person endowed with enlightened view or one observing self-restraints, that serves the well-being of both the donor (cultivation of contentment and compassion) in him and the recipient (enabling his physical health) [It, thus, explains all the four constituents of giving]

168 The appropriate or proper manner of giving or offering alms is said to consist of respectful welcome, offering of high seat or respectable position, washing the feet, i e making the guest at ease, due reverence, humility, purity of thought, speech, and body, and wholesome and pure food [These are nine aspects of the proper manner (*vidhi*) of offering of alms to a deserving person]

169 The meritorious qualities of a good donor are having no expectation of any worldly benefit out of giving, forbearance, sincerity, absence of jealousy, absence of sorrow, feeling of joy, and absence of pride [These are seven qualities of a good donor]

COMMENTARY

(1) In general one should give without any expectation of a temporal benefit in return There must be a non-expectation of reward (2) The giver should not get excited if an unexpected or untoward thing happened while he was engaged in the pious act of giving Forbearance is a great virtue (3) The donor must act in all sincerity (4) He should have no feeling of jealousy (5) He should have no sorrow (6) Feeling of joy and enthusiasm in giving must be there (7) The offering should be made with proper humility, as pride is certainly not a good condition of mind The above are the seven qualities of a donor

It is common knowledge, no secret, but an established fact that a public or private dinner, is usually seldom given in a spirit of reverence and devotion, and without any ulterior motive As a rule, a dinner is part of a game, an important move, in business The real motive is to gain favour with the invitees, the principal guest and the other invitees, to acquire popularity and position in society, or to push on some personal business, and in some cases, when it is a private dinner, for the pleasure of the company of the guest, for having a merry time, or with the expectation of a similar dinner in return Political and official dinners are necessary items in diplomatic strategy and administrative art Pride and jealousy are seldom absent in social dinners

170. Only such things (*dravya*) should be given [as proper food medicine, shelter, or books], which help in the prosecution of studies, and the due observance of austerities, and do not lead to attachment, aversion, lack of self-restraint, intoxication, pain or suffering, fear, etc

171 The recipients (*patra*) are of three classes, according to their respective possession of qualities leading to *moksha*. They are those enlightened persons, that are (1) without any self-restraint or observance of vows, (2) with partial self-restraints, and (3) with complete self-restraints.

172 In making a gift or offering of alms, one controls or extirpates one's greed, which is a form of *himsa*, and hence gifts made to worthy recipient amount to a renunciation of *himsa*

173 Why would one be not called greedy if he does not offer (food, etc) to a deserving *atithi*, who visits his home, who has self-restraint etc. qualities and who, acting like a honey-bee, accepts gifts without causing any discomfort or injury to others

COMMENTARY

This is a very good illustration A honey bee causes no sort of injury to the flower from which it takes honey A saint similarly takes a meagre meal out of food prepared by a householder for himself, without requiring any special arrangements on the part of householder

It is one of the duties of a householder to offer food to a worthy recipient before taking his first meal of the day If he fails to have such a recipient, he would offer food to some person or animal before taking his own

Dana (donation or charity) is of two kinds (1) *patra-dana*, which means offering food, etc with due respect and devotion to a worthy recipient as indicated in Verse 171, and (2) *karuna-dana*, which is the result of compassion to any one who deserves it, such as hungry, thirsty, diseased, distressed, helpless, disabled or the like

174 When one gives to a saint food out of what he has prepared for himself, such thoughtfully offered gift, which is made without any disrespect or regret, and which reduces greed, is itself *ahimsa*.

COMMENTARY

Dana also amounts to *ahimsa*, because it represents auspicious thought activities of the donor and helps in his moral and spiritual advancement. This is the fourth and the last disciplinary vow, otherwise called *atithi-samvibhaga*

175 One should always devotedly contemplate that *sallekhana* at the time of approaching death "is the only thing which would enable me to carry my wealth of piety with me"

COMMENTARY

The value and effectiveness of all religious observances, fastings and austerities would be enhanced, if at the last moment of life, at the time of approaching death, one were to lose his balance of mind, and equanimity of thought, and were afflicted by passion and distress *Sallekhana* is a calm resignation, unruffled preparedness for meeting death

176 Constant contemplation that he would "certainly observe *sallekhana* properly at the approach of death," is the thought one should constantly have and thus observe it even before the onset of the time of death

COMMENTARY

Many previously formed resolves are forgotten at the last moment, and therefore one is advised to be ever ready for the coming even of death, so that death may not overtake him unawares.

177 On account of the absence of any emotion, there is no suicide by one acting in this manner, on the certain approach of death, because by the observance of *sallekhana*, the passions are [necessarily] attenuated.

Commentary

Here the author meets a possible objection. One might say that by constantly denying oneself the necessities of life, one would be guilty of suicide if death came on. This cannot be so, because death is suicide when brought about by inability to suffer pain or disappointment One commits suicide by putting an end to one's life, when he foolishly feels that life is unbearable, because of disappointments and afflictions, or when he wrongly thinks that death would release him from present torments and bring him his wished for objects in the next life A calm, noble and bold preparedness to meet approaching death by engagement in virtuous and pure concentration and by disengagement from distressing thoughts, is the last and most courageous act of piety and can never be called suicide

178 He who, actuated by passions, puts an end to his life by stopping breath, drowning in water, by fire, poison, or weapons, is certainly guilty of suicide

Commentary

The subjection of desires, and gradual mastery over the needs of the body is not killing oneself, when it is done as a matter of graduated self-discipline If death supervenes, it comes in due course It is not invited. It is not welcomed as a deliverer from pain and misery, or as an usherer into a better state of things There are, again, many a religious fanatic who court and invite death as a matter of religious merit The self-immolation of a widow on the funeral pyre of her husband, burying oneself in the freezing snows of the Himalayas, dying under the wheels of the chariot of Jagannath at Puri, getting beheaded at Varanasi, or getting drowned in the Ganges, are forms of death, which used to be voluntarily adopted under the belief that by doing so, one would attain a happier and better life in Heaven This was suicide, immoral, illegal and sinful.

Samadhi-marana or *sallekhana* is a quiet resignation, a peaceful

separation of the soul from the body, when one is convinced that death is inevitable If it be doubtful, the vow of *sallekhana* taken is limited in duration, and is terminable, in case life is saved after the fixed duration

The body is a means for the practice of moral and spiritual discipline, and the performance of good charitable deeds, and it is the duty of a Jain to protect his body against all harm and injury

It is only when the body cannot possibly be saved, that a Jain should withdraw himself from all unnecessary attachment to the body, from all painful thoughts, connected with the end of life, and should contemplate death as an inevitable event, and as nothing more than change of one body for another, as an entry into new life He should then be constantly contemplating the reality of substances, and should completely withdraw from all worldly concerns and attachments whatsoever

179 In the practice of *sallekhana* (renunciation of the body), all passions, which cause *himsa*, are subdued, and hence *sallekhana* is said to lead to *ahimsa*

Commentary

Sallekhana is included here as an eighth *sheel* (supplementary vow) Like the others, this also helps, strengthens, and leads to *ahimsa* *Sallekhana*, also called *sannyasa*, or *samadhi-marana*, is adopted when – in the event of an incurable disease, extreme old age, famine, or calamity, one finds that death is certainly approaching He then obtains forgiveness from all friends and relations, and with perfect peace of mind, gives up all possessions, gradually reduces his meals, and engages in spiritual contemplation

180 Like a damsel desiring a husband, the goddess of final beatitude herself longingly chooses that person as her companion, who for protection of the *vratas*, ceaselessly observes all the *sheelas*

COMMENTARY

Final beatitude is assured to him who observes the *sheelas*, and as stated above, *sallekhana* has been included in the *sheelas*

The allusion here is to the ancient Indian custom of choosing a husband The father of a marriageable damsel invited all eligible men, and the maiden exercised her choice by putting the marriage garland round the neck of the man she chose to marry This was called *swayamvara*, choice of a husband by her own sweet will

181 The following 70 breaches and transgressions, five in respect of each of the (5) *vratas*, (8) *sheelas*, including *sallekhana*, and enlightened view, which prevent proper purification of the self, should be avoided

182 Scepticism, desire, disgust, praise of deluded person, and thinking admiringly of them, are the transgressions of enlightened view

COMMENTARY

Doubt and fear are obvious defects The desire for worldly prosperity of sorts as a result of piety is a mistake The enlightened person should not look down upon any person or thing, ugly, diseased, deformed, dirty, or stinking with haughty disdain He would rather have a feeling of pity or equanimity for such person or object Religious toleration is quite distinct from showering praises, or entertaining feelings of respect for deluded faiths, which should be avoided

183 Multilating, beating, tying up, overloading, withholding food or drink, are five transgressions of the vow of *ahimsa*

184 False preaching, disclosing secrets, forgery, breach of trust, and divulging inferences drawn from behaviour or gestures of others (are transgressions of truthfulness)

185 Adulteration, abetment of theft, receiving stolen property,

illegal traffic, and false weights and measures (are five transgressions of the vow of non-stealing)

186 Intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral married or unmarried women, are five (breaches of the vow of chastity)

187 Exceeding the limits regarding house and land, gold, and silver, cattle and corn, man and woman servant, clothes and utensils, are five (breaches of the vow of limitation of possessions)

188 Exceeding the limits above, below, and in (eight) directions, increasing the boundaries of limits set earlier, and forgetting the limits, are said to be five (breaches) of the first *sheel* (i e *digvrata*)

189 Sending, procuring or getting things, speaking out, making gestures, throwing articles (beyond) limits, (are) five (breaches) of the second *sheela* (*deshavrata*)

190 Uttering obscene words, gesticulating with obscene words, misuse of articles of use, gossip, and acting unthinkingly (are) five (breaches) of the third *sheela* (*anarthadandavrata*)

191 Misdirection or sinful use of speech, mind and body, lack of interest or disrespect, and forgetting due observances are five (breaches) of the fourth *sheela* (*samayika*)

192 Taking up articles without examination, using seats, passing excrements, in improper place, forgetting the rules, and lack of interest or disrespect, are five (breaches) of *upavasa* (fasting)

193 Eating articles having life, eating articles mixed with those having life, eating articles in contact with those having life, or those not well cooked and aphrodiciacal food, which stimulate sexual desire, are five transgressions of the sixth *sheela* (*bhogopabhogapariman*)

194 Delegation of a host's duties, placing the food on *sachitta* (with life) articles, covering the food with *sachitta*, not serving meal at proper time, lack of interest, are five transgressions of *atithi-dana* (*atithi-samvibhaga*)

195 A desire to live, a desire to die, attachment to friends recollection of pleasures, and desire for future pleasures, these five are (the transgressions) at the time of *sallekhana*

196 One, who after properly understanding the above-mentioned transgressions and other breaches or defects, renounces them, soon attains the highest objective of human endeavour (*purushartha-siddhi*) through enlightened view and faultless observance of *ahimsa*, etc vows and supplementary vows

197 Because it is included in the enlightened conduct in the scriptures, austerity is also a constituent part of *moksha*. Therefore, it ought to be practised by those who have a well-controlled mind and who do not ignore their capacities

COMMENTARY

Austerities should be practised by householders also, as they are helpful in moral and spiritual advancement

198 Fasting, reduced diet (semi-fasting or taking only part of a full meal), sleeping sitting or residing in lonely places [free from insect afflictions and all disturbances] giving up delicacies or a stimulating diet [such as alcohol, meat, honey, butter, etc , which are harmful to physical and spiritual well-being], endurance to bodily discomforts [so as to maintain one's calm, peace of mind and equanimity in adverse circumstances], and resolve to accept food under specified undisclosed conditions, are external austerities and should be practised

199 Reverence or respect, service, expiation, renunciation or detachment, study and concentration are the internal austerities which should be observed

200 A (householder) should also (*api*) practise the conduct prescribed for saints in the scriptures after properly considering one's position or [mental] state and capacity (*shakti*)

201 *Shad-avashyakas* (six essential activities) Equanimity, devotional prayer, reverential attitude towards the supreme souls and their qualities, repentance, renunciation (*pratyakhyan*), and withdrawal of attachment for the body, are the six essential activities, which should be observed

202 Three *gupti* (restraints of body, speech and mind) One should carefully and with due diligence observe the three restraints, viz proper control of body, proper control of speech, and proper control of mind

203 Five *samitis* (carefulness or vigilance) carefulness in walking, carefulness in speaking, carefulness in taking food, carefulness in receiving, lifting, putting and handling things, and carefulness in disposing excrements (urine, stools, etc) are the five *samitis* to be observed

204 *Dash dharma* (observance of ten moral and spiritual virtues) forgiveness, humility, straightforwardness, truthfulness, purity of body and mind, i e contentment, self restraint, austerities, renunciation or charity, non attachment, or non-acquisitiveness and chastity are the ten virtues to be followed

205 *Barah bhavana* (Twelve contemplations or affirmations) Transitoriness, helplessness, transmigration, solitariness, otherness of the body, impurity, of the body, inflow, stoppage and shedding (of *karmas*), the nature of the Universe, rarity of enlightenment, and the true path of liberation (these twelve meditations) should be contemplated continuously

206, 207 and 208 Twenty-two *parishaha* (Endurance of physical hardships) (1) hunger, (2) thirst, (3) cold, (4) heat, (5) insect bite, (6) nudity, (7) dislike or ennui, (8) women, (9) walking, (10) sitting, (11) resting on hard earth, (12) abuse, (13) beating, (14) begging, (15) not

getting profit or success, (16) disease, (17) contact with thorny shrubs, etc., (18) excrements of the body, (19) praise and condemnation, (20) conceit of knowledge, (21) lack of knowledge, (22) lack of clarity of vision, are 22 sufferings or physical hardships These should be always endured without any feeling of vexation, by one who desires to get rid of all cause for misery

CHAPTER V
Concluding Verses

209 *Ratnatraya*, the three Jewels (enlightened view, knowledge and conduct) should be practised, even partially, every moment of time without cessation by a householder desirous of everlasting peace and happiness or self-realization

210 And with a determined continuous effort, one should, when the opportunity for full attainment of *ratnatraya* is available, adopt the higher and stricter order of moral and spiritual discipline of saints, and try to make it complete, without delay

211 Even in incomplete observance of *ratnatraya*, whatever bondage of [auspicious or wholesome] karma there is, is due to one's emotional involvement therein, though devoid of passions, *ratnatraya* is undoubtedly the way to liberation, and cannot be the cause of bondage

212, 213, 214 (In every thought activity) there is no bondage so far as there is enlightened view, there is bondage so far as there is attachment or passion (In every thought activity) there is no bondage so far as there is enlightened knowledge, there is bondage so far as there is passion (In every thought activity) there is no bondage so far as there is enlightened conduct, there is bondage so far as there is passion

215 *Pradesha bandha*, the *karmic* bondage of the quantity or mass of material particles assimilated, is due to soul's vibratory activity of mind, speech and body, and *sthiti bandha*, duration of *karmic* bondage, is due to passions But enlightened view, knowledge and conduct

have neither the nature of vibrations nor of passions

216 Enlightened view is conviction in regard to the true nature of one's own self, enlightened knowledge is the knowledge of one's true self, conduct is absorption or firm establishment in [the intrinsic purity of] one's own self How can there be bondage by these?

217 Whatever bondage of *Tirthankara* class (*prakrti*) of *karma* or *aharaka karma*, has been described in the scriptures, as due to enlightened view and conduct, is not considered a mistake even to those who are learned in the knowledge of various viewpoints

218 In the practice of enlightened view and conduct, the vibratory activity and [some kind of thought activity of] passions are present and they cause the bondage of *Tirthankara* and *aharaka* class of *karmas* But the enlightened view and conduct are unperturbed or unconcerned in this matter

219-220 How then is there the bondage of good *karmas* like celestial age, etc , to saints and enlightened persons practising *ratnatraya*, (a fact) well known to all persons, possible?

(The answer is) *Ratnatraya* is the cause of *nirvana* (self-realization) only, and of nothing else However, the bondage of good karmas, whose inflow, or influx usually forms part of the practice of *ratnatraya*, is the result [described as *aparadha*, i e crime or fault by the author] of *shubhopayoga*, auspicious thought activity or wholesome psychic disposition

221 In one (thought activity), distinctly contradictory effects are noticed or may exist simultaneously For instance, it is said in this world that "*ghee* (clarified butter) burns" (although it is the heat transmitted in the *ghee* which burns and not the *ghee* itself) Similarly, it is so here, from the *vyavahar* (external, related to other) point of view

COMMENTARY

It is a fact that in the person observing *ratnatraya*, there is bondage of good and bad *karmas*; and hence a critic may say

that *ratnatraya* is the cause of such bondage It is not so. Passions and vibratory activity of the soul are the causes of bondage Passions exist till the eleventh stage of spiritual development, and vibratory activity till the thirteenth, and bondage of good or bad karmas is brought about by both the vibratory activity, and passions or by either , but is never caused by *ratnatraya*, which is always the cause of *nirjara* (wearing off, falling away or destruction of *karmas*) and *moksha*, and of nothing else Although there is some bondage of good *karmas* in the practice of *ratnatraya*, *ratnatraya* is the cause of *nirjara* alone Really speaking the *ghee* in a frying pan only helps in making the substance which is being fried delicious and wholesome If it accidentally burns, the burning is due to the excessive heat transmitted to *ghee* by fire, and is not caused by *ghee* One should not therefore be led to a wrong conclusion from the mere happening of contradictory effects occurring simultaneously

222 The path of self-realization, which has both expressed or primary (*mukhya*) aspect and the unexpressed, supporting, or secondary (*upachaar*) aspect, and consists of enlightened view, knowledge and conduct combined, leads the soul to the highest state of supreme soul (*paramatma*)

223 Ever free from (*karmic*) dust, free from [all] obstruction, fully absorbed or established in the intrinsic nature of one's own self, the highest supreme, pure soul is effulgent, like the sky, in the highest stage

224 Having accomplished all that is to be accomplished (*krita-kritya*), and in whom all knowables are reflected, who is immersed in supreme bliss, and is the embodiment of knowledge, that *paramatma* (supreme self) is eternally happy in the highest stage

225 Like a milk maid, who, while churning the butter milk, pulls the string of one side, thereby bringing it in the foreground and loosens the string of the other side, thereby letting that string go

round the churning rod (which recedes into the background) [this makes her succeed in extracting the butter out of butter-milk], Jain doctrine of standpoints (*nayas*) enables us to know the various aspects of reality and succeed in (acquiring) the Essence [of things which serves the purpose]

226 Words have been made by various alphabets, phrases have been made by words This sacred treatise has been made by those phrases, and not by us.

Commentary

In the concluding verse, as is customary, the author expresses his humility in words which, though simple, exhibit a marvellous mastery of dialectics It is true that the material causes which have led to the making of this book are letters, words, and phrases The author is, however, the auxiliary or the subsidiary cause in the production of this work Letters, words, and phrases, there have been and will ever be It is, however, the author, who puts them together, so as to exercise a magnetic power, a power which moves the hearts of mankind and leads them to enlightened conduct and ultimate triumph

श्रीमदमृतचन्द्रसूरिविरचितः

पुरुषार्थसिद्ध्युपायः

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।
दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥१॥
परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।
सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥२॥
लोकत्रयैकनेत्रं निरूप्य परमागमं प्रयत्नेन ।
अस्माभिरुपोद्ध्रियते विदुषां पुरुषार्थसिद्ध्युपायोऽयम् ॥३॥
मुख्योपचारविवरणनिरस्तदुस्तरविनेयदुर्बोधाः ।
व्यवहारनिश्चयज्ञाः प्रवर्तयन्ते जगति तीर्थम् ॥४॥
निश्चयमिह भूतार्थं व्यवहारं वर्णयन्त्यभूतार्थम् ।
भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥५॥
अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।
व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥६॥
माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।
व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥७॥
व्यवहारनिश्चयौ यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥८॥
अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।
गुणपर्ययसमवेतः समाहितः समुदयव्ययध्रौव्यैः ॥९॥
परिणममाणो नित्यं ज्ञानविवर्तैरनादिसन्तत्या ।
परिणामानां स्वेषां स भवति कर्त्ता च भोक्ता च ॥१०॥
सर्वविवर्त्तोत्तीर्णं यदा स चैतन्यमचलमाप्नोति ।
भवति तदा कृतकृत्यः सम्यक्पुरुषार्थसिद्धिमापन्नः ॥११॥

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।
स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥१२॥

परिणममानस्य चितश्चिदात्मकैः स्वयमपि स्वकैर्भावैः ।
भवति हि निमित्तमात्रं पौद्गलिकं कर्म तस्यापि ॥१३॥

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।
प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥१४॥

विपरीताभिनिवेशं निरस्य सम्यग्व्यवस्य निजतत्त्वम् ।
यत्तस्मादविचलनं स एव पुरुषार्थसिद्ध्युपायोऽयम् ॥१५॥

अनुसरतां पदमेतत्करंबिताचारनित्यनिरभिमुखा ।
एकान्तविरतिरूपा भवति मुनीनामलौकिकी वृतिः ॥१६॥

बहुशः समस्तविरतिं प्रदर्शितां यो न जातु गृह्णाति ।
तस्यैकदेशविरतिः कथनीयानेन बीजेन ॥१७॥

यो यतिधर्ममकथयन्नुपदिशति गृहस्थधर्ममल्पमतिः ।
तस्य भगवत्प्रवचने प्रदर्शितं निग्रहस्थानम् ॥१८॥

अक्रमकथनेन यतः प्रोत्सहमानोऽतिदूरमपि शिष्यः ।
अपदेऽपि संप्रतृप्तः प्रतारितो भवति तेन दुर्मतिना ॥१९॥

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।
तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति ॥२०॥

तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।
तस्मिन्सत्येव यतो भवति ज्ञानं चरित्रं च ॥२१॥

जीवाजीवादीनां तत्त्वार्थानां सदैव कर्तव्यम् ।
श्रद्धानं विपरीताऽभिनिवेशविविक्तमात्मरूपं तत् ॥२२॥

सकलमनेकान्तात्मकमिदमुक्तं वस्तुजातमखिलज्ञैः ।
किमु सत्यमसत्यं वा न जातु शङ्केति कर्तव्या ॥२३॥

इह जन्मनि विभवादीनमुत्र चक्रित्वकेशवत्वादीन् ।
एकान्तवाददूषितपरसमयानपि च नाकांक्षेत् ॥२४॥

क्षुत्तृष्णाशीतोष्णप्रभृतिषु नानाविधेषु भावेषु ।
द्रव्येषु पुरीषादिषु विचिकित्सा नैव करणीया ॥२५॥

लोके शास्त्राभासे समयाभासे च देवताभासे ।
नित्यमपि तत्त्वरुचिना कर्तव्यममूढदृष्टित्वम् ॥२६॥
धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया ।
परदोषनिगूहनमपि विधेयमुपबृंहणगुणार्थम् ॥२७॥
कामक्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।
श्रुतमात्मनः परस्य च युक्त्या स्थितिकरणमपि कार्यम् ॥२८॥
अनवरतमहिंसायां शिवसुखलक्ष्मीनिबन्धने धर्मे ।
सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम् ॥२९॥
आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव ।
दानतपोजिनपूजाविद्यातिशयैश्च जिनधर्मः ॥३०॥
इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।
आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥३१॥
पृथगाराधनमिष्टं दर्शनसहभाविनोऽपि बोधस्य ।
लक्षणभेदेन यतो नानात्वं सम्भवत्यनयोः ॥३२॥
सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।
ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥३३॥
कारणकार्यविधानं समकालं जायमानयोरपि हि ।
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥३४॥
कर्तव्योऽध्यवसायः सदनेकान्तात्मकेषु तत्त्वेषु ।
संशयविपर्ययानध्यवसायविविक्तमात्मरूपं तत् ॥३५॥
ग्रंथार्थोभयपूर्णं काले विनयेन सोपधानं च ।
बहुमानेन समन्वितमनिह्नवं ज्ञानमाराध्यम् ॥३६॥
विगलितदर्शनमोहैः समंजसज्ञानविदिततत्त्वार्थैः ।
नित्यमपि निःप्रकम्पैः सम्यक् चारित्रमालम्ब्यम् ॥३७॥
न हि सम्यग्व्यपदेशं चरित्रमज्ञानपूर्वकं लभते ।
ज्ञानानन्तरमुक्तं चारित्राराधनं तस्मात् ॥३८॥

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।
सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥३९॥
हिंसातोऽनृतवचनात्स्तेयादब्रह्मतः परिग्रहतः ।
कार्त्स्न्यैकदेशविरतेश्चारित्रं जायते द्विविधम् ॥४०॥
निरतः कार्त्स्न्यनिवृत्तौ भवति यतिः समयसार भूतोऽयम् ।
या त्वेकदेश-विरतिर्निरतस्तस्यामुपासको भवति ॥४१॥
आत्मपरिणामहिंसनहेतुत्वात्सर्वमेव हिंसैतत् ।
अनृतवचनादिकेवलमुदाहृतं शिष्यबोधाय ॥४२॥
यत्खलु कषाय योगात्प्राणानां द्रव्यभावरूपाणाम् ।
व्यपरोपणस्य करणं सुनिश्चिता भवति सा हिंसा ॥४३॥
अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।
तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥४४॥
युक्ताचरणस्य सतो रागाद्यावेशमन्तरेणापि ।
न हि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥४५॥
व्युत्थानावस्थायां रागादीनां वशप्रवृत्तायाम् ।
म्रियतां जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥४६॥
यस्मात्सकषायः सन् हन्त्यात्मा प्रथममात्मनात्मानम् ।
पश्चाज्जायेत न वा हिंसा प्राण्यन्तराणां तु ॥४७॥
हिंसाया अविरमणं हिंसा परिणमनमपि भवति हिंसा ।
तस्मात्प्रमत्तयोगे प्राणव्यपरोपणं नित्यम् ॥४८॥
सूक्ष्मापि न खलु हिंसा परवस्तुनिबन्धना भवति पुंसः ।
हिंसायतननिवृत्तिः परिणामविशुद्धये तदपि कार्या ॥४९॥
निश्चयमबुध्यमानो यो निश्चयतस्तमेव संश्रयते ।
नाशयति करणचरणं स बहिः करणालसो बालः ॥५०॥
अविधायापि हि हिंसां हिंसाफलभाजनं भवत्येकः ।
कृत्वाप्यपरो हिंसां हिंसाफलभाजनं न स्यात् ॥५१॥

एकस्याल्पा हिंसा ददाति काले फलमनल्पम् ।
अन्यस्य महाहिंसा स्वल्पफला भवति परिपाके ॥५२॥
एकस्य सैव तीव्रं दिशति फलं सैव मन्दमन्यस्य ।
व्रजति सहकारिणोरपि हिंसा वैचित्र्यमत्र फलकाले ॥५३॥
प्रागेव फलति हिंसा क्रियमाणा फलति फलति च कृतापि ।
आरभ्य कर्तुमकृताऽपि फलति हिंसानुभावेन ॥५४॥
एकः करोति हिंसां भवन्ति फलभागिनो बहवः ।
बहवो विदधति हिंसां हिंसाफलभुग्भवत्येकः ॥५५॥
कस्यापि दिशति हिंसा हिंसाफलमेकमेव फलकाले ।
अन्यस्य सैव हिंसा दिशत्यहिंसाफलं विपुलम् ॥५६॥
हिंसाफलमपरस्य तु ददात्यहिंसा तु परिणामे ।
इतरस्य पुनर्हिंसा दिशत्यहिंसाफलं नान्यत् ॥५७॥
इति विविधभङ्गगहने सुदुस्तरे मार्गमूढदृष्टीनाम् ।
गुरवो भवन्ति शरणं प्रबुद्धनयचक्रसञ्चाराः ॥५८॥
अत्यन्त निशितधारं दुरासदं जिनवरस्य नयचक्रम् ।
खण्डयति धार्यमाणं मूर्धानं झटिति दुर्विदग्धानाम् ॥५९॥
अवबुध्य हिंस्यहिंसकहिंसाहिंसाफलानि तत्त्वेन ।
नित्यमवगूहमानैर्निजशक्त्या त्यज्यतां हिंसा ॥६०॥
मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।
हिंसाव्युपरतिकामैर्मोक्तव्यानि प्रथममेव ॥६१॥
मद्यं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम् ।
विस्मृतधर्मा जीवो हिंसामविशङ्कमाचरति ॥६२॥
रसजानां च बहूनां जीवानां योनिरिष्यते मद्यम् ।
मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥६३॥
अभिमानभयजुगुप्साहास्यारतिशोककामकोपाद्याः ।
हिंसायाः पर्यायाः सर्वेऽपि च सरकसन्निहिताः ॥६४॥

न विना प्राणिविघातान्मांसस्योत्पत्तिरिष्यते यस्मात् ।
मांसं भजतस्तस्मात्प्रसरत्यनिवारिता हिंसा ॥६५॥
यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।
तत्रापि भवति हिंसा तदाश्रित निगोतनिर्मथनात् ॥६६॥
आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।
सातत्येनोत्पादस्तज्जातीनां निगोतानाम् ॥६७॥
आमां वा पक्वां वा खादति यः स्पृशति वा पिशितपेशीम् ।
स निहन्ति सततनिचितं पिण्डं बहुजीवकोटीनाम् ॥६८॥
मधुशकलमपि प्रायो मधुकरहिंसात्मकं भवति लोके ।
भजति मधुमूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥६९॥
स्वयमेव विगलितं यो गृह्णीयाद्वा छलेन मधुगोलात् ।
तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥७०॥
मधु मद्यं नवनीतं पिशितं च महाविकृतयस्ताः ।
वल्भ्यन्ते न व्रतिना तद्वर्णा जन्तवस्तत्र ॥७१॥
योनिरुदुम्बरयुग्मं प्लक्षन्यग्रोधपिप्पलफलानि ।
त्रसजीवानां तस्मात्तेषां तद्भक्षणे हिंसा ॥७२॥
यानि तु पुनर्भवेयुः कालोच्छिन्नत्रसानि शुष्काणि ।
भजतस्तान्यपि हिंसा विशिष्टरागादिरूपा स्यात् ॥७३॥
अष्टावनिष्टदुस्तरदुरितायतनान्यमूनि परिवर्ज्य ।
जिनधर्मदेशनाया भवन्ति पात्राणि शुद्धधियः ॥७४॥
धर्ममहिंसारूपं संश्रृण्वन्तोऽपि ये परित्यक्तुम् ।
स्थावरहिंसामसहास्त्रसहिंसां तेऽपि मुञ्चन्तु ॥७५॥
कृतकारितानुमननैर्वाक्कायमनोभिरिष्यते नवधा ।
औत्सर्गिकी निवृत्तिर्विचित्ररूपापवादिकी त्वेषा ॥७६॥
स्तोकैकेन्द्रियघाताद् गृहिणां सम्पन्नयोग्यविषयाणाम् ।
शेषस्थावरमारणविरमणमपि भवति करणीयम् ॥७७॥

अमृतत्वहेतुभूतं परममहिंसारसायनं लब्ध्वा ।
अवलोक्य बालिशानामसमञ्जसमाकुलैर्न भवितव्यम् ॥७८॥
सूक्ष्मो भगवान् धर्मो धर्मार्थं हिंसने न दोषोऽस्ति ।
इति धर्ममुग्धहृदयैर्न जातु भूत्वा शरीरिणो हिंस्याः ॥७९॥
धर्मो हि देवताभ्यः प्रभवति ताभ्यः प्रदेयमिव सर्वम् ।
इति दुर्विवेककलितां धिषणां न प्राप्य देहिनो हिंस्याः॥८०॥
पूज्यनिमित्तं घाते छागादीनां न कोऽपि दोषोऽस्ति ।
इति संप्रधार्य कार्यं नाऽतिथये सत्त्वसंज्ञपनम् ॥८१॥
बहुसत्त्वघातजनितादशनाद्वरमेकसत्त्वघातोत्थम् ।
इत्याकलय्य कार्यं न महासत्त्वस्य हिंसनं जातु ॥८२॥
रक्षा भवति बहूनामेकस्यैवास्य जीवहरणेन ।
इति मत्वा कर्तव्यं न हिंसनं हिंस्रसत्त्वानाम् ॥८३॥
बहुसत्त्व घातिनोऽमी जीवन्त उपार्जयन्ति गुरुपापम् ।
इत्यनुकम्पां कृत्वा न हिंसनीया- शरीरिणो हिंस्राः ॥८४॥
बहुदुःखाः संज्ञपिताः प्रयान्ति त्वचिरेण दुःखविच्छित्तिम् ।
इति वासनाकृपाणीमादाय न दुःखिनोऽपि हन्तव्याः॥८५॥
कृच्छ्रेण सुखावाप्तिर्भवन्ति सुखिनो हताः सुखिन एव ।
इति तर्कमण्डलाग्रः सुखिनां घाताय नादेयः ॥८६॥
उपलब्धिसुगतिसाधनसमाधिसारस्य भूयसोऽभ्यासात् ।
स्वगुरोः शिष्येण शिरो न कर्तनीयं सुधर्ममभिलषता ॥८७॥
धनलवपिपासितानां विनेयविश्वासनाय दर्शयताम् ।
झटिति घटचटकमोक्षं श्रद्धेयं नैव खारपटिकानाम् ॥८८॥
दृष्ट्वा परं पुरस्तादशनाय क्षामकुक्षिमायान्तम् ।
निजमांसदानरभसादालभनीयो न चात्मापि ॥८९॥
को नाम विशति मोहं नयभङ्गविशारदानुपास्य गुरून् ।
विदितजिनमतरहस्यः श्रयन्नहिंसां विशुद्धमतिः ॥९०॥

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।
तदनृतमपि विज्ञेयं तद्भेदाः सन्ति चत्वारः ॥९१॥
स्वक्षेत्रकालभावैः सदपि हि यस्मिन्निषिध्यते वस्तु ।
तत्प्रथममसत्यं स्यान्नास्ति यथा देवदत्तोऽत्र ॥९२॥
असदपि हि वस्तुरूपं यत्र परक्षेत्रकालभावैस्तैः ।
उद्भाव्यते द्वितीयं तदनृतमस्मिन्यथास्ति घटः ॥९३॥
वस्तु सदपि स्वरूपात्पररूपेणाभिधीयते यस्मिन् ।
अनृतमिदं च तृतीयं विज्ञेयं गौरिति यथाश्वः ॥९४॥
गर्हितमवद्यसंयुतमप्रियमपि भवति वचनरूपं यत् ।
सामान्येन त्रेधा मतमिदमनृतं तुरीयं तु ॥९५॥
पैशुन्यहासगर्भं कर्कशमसमञ्जसं प्रलपितं च ।
अन्यदपि यदुत्सूत्रं तत्सर्वं गर्हितं गदितम् ॥९६॥
छेदनभेदनमारणकर्षणवाणिज्यचौर्यवचनादि ।
तत्सावद्यं यस्मात्प्राणिवधाद्याः प्रवर्तन्ते ॥९७॥
अरतिकरं भीतिकरं खेदकरं वैरशोककलहकरम् ।
यदपरमपि तापकरं परस्य तत्सर्वमप्रियं ज्ञेयम् ॥९८॥
सर्वस्मिन्नप्यस्मिन् प्रमत्तयोगैकहेतुकथनं यत् ।
अनृतवचनेऽपि तस्मान्नियतं हिंसा समवसरति ॥९९॥
हेतौ प्रमत्तयोगे निर्दिष्टे सकलवितथवचनानाम् ।
हेयानुष्ठानादेरनुवदन भवति नासत्यम् ॥१००॥
भोगोपभोगसाधनमात्रं सावद्यमक्षमा मोक्तुम् ।
ये तेऽपि शेषमनृतं समस्तमपि नित्यमेव मुञ्चन्तु ॥१०१॥
अवितीर्णस्य ग्रहणं परिग्रहस्य प्रमत्तयोगाद्यत् ।
तत्प्रत्येयं स्तेयं सैव च हिंसा वधस्य हेतुत्वात् ॥१०२॥
अर्था नाम य एते प्राणा एते बहिश्चराः पुंसाम् ।
हरति स तस्य प्राणान् यो यस्य जनो हरत्यर्थान् ॥१०३॥

हिंसायाः स्तेयस्य च नाव्याप्तिः सुघट एव सा यस्मात् ।
ग्रहणे प्रमत्तयोगो द्रव्यस्य स्वीकृतस्यान्यैः ॥१०४॥
नातिव्याप्तिश्च तयोः प्रमत्तयोगैककारणविरोधात् ।
अपि कर्मानुग्रहणे नीरागाणामविद्यमानत्वात् ॥१०५॥
असमर्था ये कर्तुं निपानतोयादिहरणविनिवृत्तिम् ।
तैरपि समस्तमपरं नित्यमदत्तं परित्याज्यम् ॥१०६॥
यद्वेदरागयोगान्मैथुनमभिधीयते तदब्रह्म ।
अवतरति तत्र हिंसा वधस्य सर्वत्र सद्भावात् ॥१०७॥
हिंस्यन्ते तिलनाल्यां तप्तायसि विनिहिते तिला यद्वत् ।
बहवो जीवा योनौ हिंस्यन्ते मैथुने तद्वत् ॥१०८॥
यदपि क्रियते किंचिन्मदनोद्रेकादनङ्गरमणादि ।
तत्रापि भवति हिंसा रागाद्युत्पत्ति तन्त्रत्वात् ॥१०९॥
ये निज कलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात् ।
निःशेषशेषयोषिन्निषेवणं तैरपि न कार्यम् ॥११०॥
या मूर्च्छा नामेयं विज्ञातव्यः परिग्रहो ह्येषः ।
मोहोदयादुदीर्णो मूर्च्छा तु ममत्वपरिणामः ॥१११॥
मूर्च्छालक्षणकरणात्सुघटा व्याप्तिः परिग्रहत्वस्य ।
सग्रन्थो मूर्च्छावान् विनापि किल शेषसंगेभ्यः ॥११२॥
यद्येवं भवति तदा परिग्रहो न खलु कोऽपि बहिरङ्गः ।
भवति नितरां यतोऽसौ धत्ते मूर्च्छानिमित्तत्वम् ॥११३॥
एवमतिव्याप्तिः स्यात्परिग्रहस्येति चेद्भवेन्नैवम् ।
यस्मादकषायाणां कर्मग्रहणे न मूर्च्छास्ति ॥११४॥
अति संक्षेपाद् द्विविधः स भवेदाभ्यन्तरश्च बाह्यश्च ।
प्रथमश्चतुर्दशविधो भवति द्विविधो द्वितीयस्तु ॥११५॥
मिथ्यात्ववेदरागास्तथैव हास्यादयश्च षड्दोषाः ।
चत्वारश्च कषायाश्चतुर्दशाभ्यन्तरा ग्रन्थाः ॥११६॥

अथ निश्चित्तसचित्तौ बाह्यस्य परिग्रहस्य भेदौ द्वौ ।
नैषः कदापि सङ्गः सर्वोऽप्यतिवर्तते हिंसा ॥११७॥
उभयपरिग्रहवर्जनमाचार्याः सूचयन्त्यहिंसेति ।
द्विविधपरिग्रहवहनं हिंसेति जिनप्रवचनज्ञाः ॥११८॥
हिंसा पर्यायत्वात्सिद्धा हिंसान्तरङ्गसङ्गेषु ।
बहिरङ्गेषु तु नियतं प्रयातु मूर्च्छैव हिंसात्वम् ॥११९॥
एवं न विशेषः स्यादुन्दररिपुहरिणशावकादीनाम् ।
नैवं भवति विशेषस्तेषां मूर्च्छाविशेषेण ॥१२०॥
हरित तृणाङ्कुर चारिणि मन्दा मृगशावके
भवति मूर्च्छा ।
उन्दरनिकरोन्माथिनि मार्जारे सैव आयते तीव्रा ॥१२१॥
निर्बाधं संसिद्ध्येत्कार्यविशेषो हि कारणविशेषात् ।
औधषस्य खण्डयोरिव माधुर्यं प्रीतिभेद इव ॥१२२॥
माधुर्यप्रीतिः किल दुग्धे मन्दैव मन्दमाधुर्ये ।
सैवोत्कटमाधुर्ये खण्डे व्यपदिश्यते तीव्रा ॥१२३॥
तत्वार्थाऽश्रद्धाने नियुक्तं प्रथममेव मिथ्यात्वम् ।
सम्यग्दर्शनचौराः प्रथमकषायाश्च चत्वारः ॥१२४॥
प्रविहाय च द्वितीयान् देशचरित्रस्य सम्मुखायाताः ।
नियतं ते हि कषाया देशचरित्रं निरुन्धन्ति ॥१२५॥
निजशक्त्या शेषाणां सर्वेषामन्तरङ्गसंगानाम् ।
कर्त्तव्यः परिहारो मार्दवशौचादिभावनया ॥१२६॥
बहिरङ्गादपि संगाद्यस्मात्प्रभवत्यसंयमोऽनुचितः ।
परिवर्जयेदशेषं तमचित्तं वा सचित्तं वा ॥१२७॥
योऽपि न शक्तस्त्युक्तुं धनधान्यमनुष्यवास्तुवित्तादि ।
सोऽपि तनूकरणीयो निवृत्तिरूपं यतस्तत्वम् ॥१२८॥

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।
हिंसाविरतैस्तस्मात्त्यक्तव्या रात्रिभुक्तिरपि ॥१२९॥
रागाद्युदयपरत्वादनिवृत्तिर्नातिवर्तते हिंसाम् ।
रात्रिं दिवमाहरतः कथं हि हिंसा न सम्भवति ? ॥१३०॥
यद्येवं तर्हि दिवा कर्तव्यो भोजनस्य परिहारः ।
भोक्तव्यं तु निशायां नेत्थं नित्यं भवति हिंसा ॥१३१॥
नैवं वासरभुक्तेर्भवति हि रागोऽधिको रजनिभुक्तौ ।
अन्नकवलस्य भुक्तेः भुक्ताविव मांसकवलस्य ॥१३२॥
अर्कालोकेन विना भुञ्जानः परिहरेत्कथं हिंसाम् ।
अपि बोधितः प्रदीपे भोज्यजुषां सूक्ष्मजन्तूनाम् ॥१३३॥
किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायैः ।
परिहरति रात्रिभुक्तिं सततमहिंसां स पालयति ॥१३४॥
इत्यत्र त्रितयात्मनि मार्गे मोक्षस्य ये स्वहितकामा ।
अनुपरतं प्रयतन्ते प्रयान्ति ते मुक्तिमचिरेण ॥१३५॥
परिधय इव नगराणि व्रतानि किल पालयन्ति शीलानि ।
व्रतपालनाय तस्माच्छीलान्यपि पालनीयानि ॥१३६॥
प्रविधाय सुप्रसिद्धैर्मर्यादां सर्वतोऽप्यभिज्ञानैः ।
प्राच्यादिभ्यो दिग्भ्यः कर्तव्या विरतिरविचलिता ॥१३७॥
इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्याः ।
सकलासंयमविरहाद्भवत्यहिंसाव्रतं पूर्णम् ॥१३८॥
तत्रापि च परिमाणं ग्रामापणभवनपाटकादीनाम् ।
प्रविधाय नियतकालं करणीयं विरमणं देशात् ॥१३९॥
इति विरतो बहुदेशात्तदुत्थहिंसाविशेषपरिहारात् ।
तत्कालं विमलमतिः श्रयत्यहिंसां विशेषेण ॥१४०॥
पापर्द्धिजयपराजयसंगरपरदारगमनचौर्याद्याः ।
न कदाचनापि चिन्त्याः पापफलं केवलं यस्मात् ॥१४१॥

विद्यावाणिज्यमषीकृषिसेवाशिल्पजीविनां पुंसाम् ।
पापोपदेशदानं कदाचिदपि नैव वक्तव्यम् ।।१४२।।
भूखननवृक्षमोट्टनशाड्वलदलनाम्बुसेचनादीनि ।
निःकारणं न कुर्याद्दलफलकुसुमोच्चयानपि च ।।१४३।।
असिधेनुविषहुताशनलाङ्गलकरवालकार्मुकादीनाम् ।
वितरणमुपकरणानां हिंसायाः परिहरेद्यत्नात् ।।१४४।।
रागादिवर्धनानां दुष्टकथानामबोधबहुलानाम् ।
न कदाचन कुर्वीत श्रवणार्जनशिक्षणादीनि ।।१४५।।
सर्वानर्थप्रथमं मथनं शौचस्य सद्म मायायाः ।
दूरात्परिहरणीयं चौर्यासत्यास्पदं . द्यूतम् ।।१४६।।
एवं विधमपरमपि ज्ञात्वा मुञ्चत्यनर्थदण्डं यः ।
तस्यानिशमनवद्यं विजयमहिंसाव्रतं लभते ।।१४७।।
रागद्वेषत्यागान्निखिलद्रव्येषु साम्यमवलम्ब्य ।
तत्त्वोपलब्धिमूलं बहुशः सामायिकं कार्यम् ।।१४८।।
रजनीदिवयोरन्ते तदवश्यं भावनीयमविचलितम् ।
इतरत्र पुनः समये न कृत दोषाय तद्गुणाय कृतम् ।।१४९।।
सामायिकश्रितानां समस्तसावद्ययोगपरिहारात् ।
भवति महाव्रतमेषामुदयेऽपि चरित्रमोहस्य ।।१५०।।
सामयिकसंस्कारं प्रतिदिनमारोपितं स्थिरीकर्तुम् ।
पक्षार्धयोर्द्वयोरपि कर्तव्योऽवश्यमुपवासः ।।१५१।।
मुक्तसमस्तारम्भः प्रोषधदिनपूर्ववासरस्यार्धे ।
उपवासं गृह्णीयान्ममत्वमपहाय देहादौ ।।१५२।।
श्रित्वा विविक्तवसतिं समस्तसावद्ययोगमपनीयम् ।
सर्वेन्द्रियार्थविरतः कायमनोवचनगुप्तिभिस्तिष्ठेत् ।।१५३।।
धर्मध्यानाशक्तो वासरमतिवाह्य विहितसान्ध्यविधिः ।
शुचि संस्तरे त्रियामां गमयेत्स्वाध्याय जितनिद्रः ।।१५४।।

प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।
निर्वर्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥१५५॥
उक्तेन ततो विधिना नीत्वा दिवसं द्वितीयरात्रिं च ।
अतिवाहयेत्प्रयत्नादर्धं च तृतीयदिवसस्य ॥१५६॥
इति यः षोडश यामान्गमयति परिमुक्तसकलसावद्यः ।
तस्य तदानीं नियतं पूर्णमहिंसाव्रतं भवति ॥१५७॥
भोगोपभोगहेतोः स्थावरहिंसा भवेत्किलामीषाम् ।
भोगोपभोगविरहाद् भवति न लेशोऽपि हिंसायाः ॥१५८॥
वाग्गुप्तेर्नास्त्यनृतं न समस्तादानविरहतः स्तेयम् ।
नाब्रह्म मैथुनमुचः सङ्गो नाङ्गेऽप्यमूर्च्छस्य ॥१५९॥
इत्थमशेषितहिंसः प्रयाति स महाव्रतित्वमुपचारात् ।
उदयति चरित्रमोहे लभते तु न संयमस्थानम् ॥१६०॥
भोगोपभोगमूला विरताविरतस्य नान्यतो हिंसा ।
अधिगम्य वस्तुतत्त्वं स्वशक्तिमपि तावपि त्याज्यौ ॥१६१॥
एकमपि प्रजिघांसुः निहन्त्यनन्तान्यतस्ततोऽवश्यम् ।
करणीयमशेषाणां परिहरणमनन्तकायानाम् ॥१६२॥
नवनीतं च त्याज्यं योनिस्थानं प्रभूतजीवानाम् ।
यद्वापि पिण्डशुद्धौ विरुद्धमभिधीयते किञ्चित् ॥१६३॥
अविरुद्धा अपि भोगा निजशक्तिमवेक्ष्यधीमता त्याज्याः ।
अत्याज्येष्वपि सीमा कार्यैकदिवानिशोपभोग्यतया ॥१६४॥
पुनरपि पूर्वकृतायां समीक्ष्य तात्कालिकीं निजां शक्तिम् ।
सीमन्यन्तरसीमा प्रतिदिवसं भवति कर्त्तव्या ॥१६५॥
इति यः परिमितभोगैः सन्तुष्टस्त्यजति बहुतरान् भोगान् ।
बहुतरहिंसाविरहात्तस्याऽहिंसा विशिष्टा स्यात् ॥१६६॥

विधिना दातृगुणवता द्रव्यविशेषस्य जातरूपाय ।
स्वपरानुग्रहहेतोः कर्तव्योऽवश्यमतिथये भागः ॥१६७॥
संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥१६८॥
ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।
अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥१६९॥
रागद्वेषाऽसंयममदुःखभयादिकं न यत्कुरुते ।
द्रव्यं तदेव देयं सुतपःस्वाध्यायवृद्धिकरम् ॥१७०॥
पात्रं त्रिभेदमुक्तं संयोगो मोक्षकारणगुणानाम् ।
अविरतसम्यग्दृष्टिर्विरताविरतश्च सकलविरतश्च ॥१७१॥
हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।
तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥१७२॥
गृहमागताय गुणिने मधुकरवृत्त्या परानपीडयते ।
वितरति यो नाऽतिथये स कथं न हि लोभवान् भवति ॥१७३॥
कृतमात्मार्थं मुनये ददाति भक्तिमिति भावितस्त्यागः ।
अरतिविषादविमुक्तः शिथिलितलोभो भवत्यहिंसैव ॥१७४॥
इयमेकैव समर्था धर्मस्वं मे मया समं नेतुम् ।
सततमिति भावनीया पश्चिमसल्लेखना भक्त्या ॥१७५॥
मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।
इति भावनापरिणतो नागतमपि पालयेदिदं शीलम् ॥१७६॥
मरणेऽवश्यं भाविनि कषायसल्लेखनातनूकरणमात्रे ।
रागादिमन्तरेण व्याप्रियमाणस्य नात्मघातोऽस्ति ॥१७७॥
यो हि कषायाविष्टः कुम्भकजलधूमकेतुविषशस्त्रैः ।
व्यपरोपयति प्राणान् तस्य स्यात्सत्यमात्मवधः ॥१७८॥

नीयन्तेऽत्र कषाया हिंसाया हेतवो यतस्तनुताम् ।
सल्लेखनामपि ततः प्राहुरहिंसा प्रसिद्धयर्थम् ॥१७९॥

इति यो व्रतरक्षार्थं सततं पालयति सकलशीलानि ।
वरयति पतिं वरेव स्वयमेव तमुत्सुका शिवपदश्रीः ॥१८०॥

अतिचाराः सम्यक्त्वे व्रतेषु शीलेषु पञ्चपञ्चेति ।
सप्ततिरमी यथोदितशुद्धिप्रतिबन्धिनो हेयाः ॥१८१॥

शङ्का तथैव कांक्षा विचिकित्सा संस्तवोऽन्यदृष्टीनाम् ।
मनसा च तत्प्रशंसा सम्यग्दृष्टेरतीचाराः ॥१८२॥

छेदनताडनबन्धा भारस्यारोपणं समधिकस्य ।
पानान्नयोश्च रोधः पञ्चाहिंसा व्रतस्येति ॥१८३॥

मिथ्योपदेशदानं रहसोऽभ्याख्यानकूटलेखकृती ।
न्यासापहारवचनं साकारकमन्त्रभेदश्च ॥१८४॥

प्रतिरूपव्यवहारः स्तेननियोगस्तदाहृतादानम् ।
राजविरोधातिक्रमहीनाधिकमानकरणे च ॥१८५॥

स्मरतीव्राभिनिवेशानङ्गक्रीडान्यपरिणमनकरणम् ।
अपरिगृहीतेतरयोर्गमने चेत्वरिकयोः पञ्च ॥१८६॥

वास्तु–क्षेत्राष्टापद–हिरण्य–धनधान्य–दासदासीनाम् ।
कुप्यस्य भेदयोरपि परिणामातिक्रमाः पञ्च ॥१८७॥

ऊर्ध्वमधस्तात्तिर्यग्व्यतिक्रमाः क्षेत्रवृद्धिराधानम् ।
स्मृत्यन्तरस्य गदिताः पञ्चेति प्रथमशीलस्य ॥१८८॥

प्रेष्यस्य संप्रयोजनमानयनं शब्दरूपविनिपातौ ।
क्षेपोऽपि पुद्गलानां द्वितीयशीलस्य पञ्चेति ॥१८९॥

कन्दर्पः कौत्कुच्यं भोगानर्थक्यमपि च मौखर्यम् ।
असमीक्षिताधिकरणं तृतीयशीलस्य पञ्चेति ॥१९०॥

वचनमनःकायानां दुःप्रणिधानं त्वनादरश्चैव ।
स्मृत्यनुपस्थानयुताः पञ्चेति चतुर्थशीलस्य ॥१९१॥

अनवेक्षिताप्रमार्जितमादानं संस्तरस्तथोत्सर्गः ।
स्मृत्यनुपस्थानमनादरश्च पञ्चोपवासस्य ॥१९२॥

आहारो हि सचित्तः सचित्तमिश्रः सचित्तसम्बन्धः ।
दुःपक्कोऽभिषवोऽपि च पञ्चामी षष्टशीलस्य ॥१९३॥

परदातृव्यपदेशः सचित्तनिक्षेपतत्पिधाने च ।
कालस्यातिक्रमणं मात्सर्यं चेत्यतिथिदाने ॥१९४॥

जीवितमरणाशंसे सुहृदनुरागः सुखानुबन्धश्च ।
सनिदानः पञ्चैते भवन्ति सल्लेखनाकाले ॥१९५॥

इत्येतानतिचारानपरानपि संप्रतर्क्य परिवर्ज्य ।
सम्यक्त्वव्रतशीलैरमलैः पुरुषार्थसिद्धिमेत्यचिरात् ॥१९६॥

चारित्रान्तर्भावात् तपोऽपि मोक्षाङ्गमागमे गदितम् ।
अनिगूहित निजवीर्यैस्तदपि निषेव्यं समाहितस्वान्तैः ॥१९७॥

अनशनमवमौदर्यं विविक्तशय्यासनं रसत्यागः ।
कायक्लेशो वृत्तेः संख्या च निषेव्यमिति तपो बाह्यम् ॥१९८॥

विनयो वैयावृत्यं प्रायश्चित्तं तथैव चोत्सर्गः ।
स्वाध्यायोऽथ ध्यान भवति निषेव्यं तपोऽन्तरङ्गमिति ॥१९९॥

जिनपुङ्गवप्रवचने मुनीश्वराणां यदुक्तमाचरणम् ।
सुनिरूप्य निजां पदवीं शक्तिं च निषेव्यमेतदपि ॥२००॥

इदमावश्यकषट्कं समतास्तववन्दनाप्रतिक्रमणम् ।
प्रत्याख्यानं वपुषो व्युत्सर्गश्चेति कर्तव्यम् ॥२०१॥

सम्यग्दण्डो वपुषः सम्यग्दण्डस्तथा च वचनस्य ।
मनसः सम्यग्दण्डो गुप्तित्रितयं समनुगम्यम् ॥२०२॥

सम्यग्गमनागमनं सम्यग्भाषा तथैषणा सम्यक् ।
सम्यग्ग्रहनिक्षेपौ व्युत्सर्गः सम्यगिति समितिः ।।२०३।।

धर्मः सेव्यः क्षान्तिः मृदुत्वमृजुता च शौचमथ सत्यम् ।
आकिञ्चन्यं ब्रह्म त्यागश्च तपश्च संयमश्चेति ।।२०४।।

अध्रुवमशरणमेकत्वमन्यताशौचमास्रवो जन्म ।
लोकवृषबोधिसंवरनिर्जराः सततमनुप्रेक्ष्याः ।।२०५।।

क्षुत्तृष्णा हिममुष्णं नग्नत्वं याचनारतिरलाभः ।
दंशो मशकादीनामाक्रोशो व्याधिदुःखमङ्गमलम् ।।२०६।।

स्पर्शश्च तृणादीनामज्ञानमदर्शनं तथा प्रज्ञा ।
सत्कारपुरस्कारः शय्या चर्या वधो निषद्या स्त्री ।।२०७।।

द्वाविंशतिरप्येते परिषोढव्याः परीषहाः सततम् ।
संक्लेशमुक्तमनसा संक्लेशनिमित्तभीतेन ।।२०८।।

इति रत्नत्रयमेतत्प्रतिसमयं विकलमपि गृहस्थेन ।
परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषता ।।२०९।।

बद्धोद्यमेन नित्यं लब्ध्वा समयं च बोधिलाभस्य ।
पदमवलम्ब्य मुनीनां कर्तव्यं सपदि परिपूर्णम् ।।२१०।।

असमग्रं भावयतो रत्नत्रयमस्ति कर्मबन्धो यः ।
सविपक्षकृतोऽवश्यं मोक्षोपायो न बन्धनोपायः ।।२११।।

येनांशेन सुदृष्टिस्तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ।।२१२।।

येनांशेन ज्ञानं तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ।।२१३।।

येनांशेन चरित्रं तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ।।२१४।।

योगात्प्रदेशबन्धः स्थितिबन्धो भवति यः कषायात्तु ।
दर्शनबोधचरित्रं न योगरूपं कषायरूपं च ।।२१५।।
दर्शनमात्मविनिश्चितिरात्मपरिज्ञानमिष्यते बोधः ।
स्थितिरात्मनि चारित्रं कुत एतेभ्यो भवति बन्धः ।।२१६।।
सम्यक्त्वचरित्राभ्यां तीर्थंकराहारकर्मणो बन्धः ।
योऽप्युपदिष्टः समये न नयविदां सोऽपि दोषाय ।।२१७।।
सति सम्यक्त्वचरित्रे तीर्थंकराहारबन्धकौ भवतः ।
योगकषायौ नासति तत्पुनरस्मिन्नुदासीनम् ।।२१८।।
ननु कथमेवं सिद्ध्यतु देवायुःप्रभृतिसत्प्रकृतिबन्धः ।
सकलजनसुप्रसिद्धो रत्नत्रयधारिणां मुनिवराणाम् ।।२१९।।
रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।
आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ।।२२०।।
एकस्मिन्समवायादत्यन्तविरुद्धकार्ययोरपि हि ।
इह दहति घृतमिति यथा व्यवहारस्तादृशोऽपि रूढिमितः ।।२२१।
सम्यक्त्वचरित्रबोधलक्षणो मोक्षमार्ग इत्येषः ।
मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ।।२२२।।
नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।
गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ।।२२३।।
कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ।।२२४।।
एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।
अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ।।२२५।।
वर्णैः कृतानि चित्रैः पदानि तु पदैः कृतानि वाक्यानि ।
वाक्यैः कृतं पवित्रं शास्त्रमिदं न पुनरस्माभिः ।।२२६।।

।। इति श्रीमदमृतचन्द्रसूरीणा कृति पुरुषार्थसिद्ध्युपायोऽपरनाम जिनप्रवचनरहस्यकोश समाप्त ।।

Index of PSU Verses cited in Introduction

(Figures in Bold indicate *gatha* numbers, others denote page numbers)

Author Index

Title Index

Word Index

Subject Index

FUNDAMENTALS OF JAINISM

JAGDISH PRASAD JAIN 'SADHAK'

This work presents the fundamental concepts of Jainism and evaluates their relevance in the contemporary world It highlights the role of the enlightened view in life, manifoldness of reality (*anekant*) in thought, faultless method of expression (*syadvad*) in speech, non-violence (*ahimsa*) in conduct, and voluntary limitation of wants and possessions (*aparigraha*) in society It examines the doctrine of karma, the nature and conception of the self, and the interaction of mind and matter. It explains how rules of moral conduct contribute to peace, happiness and social wellbeing It is argued that the Jaina concept of Absolute (the state of undifferentiated consciousness which transcends the conditioned state of the self), is more realistic than the two extremes of Advaita Vedanta and Buddhism It is an authentic and systematic compendium of the essence of Jainism free from sectarian approach It has been adjudged by a panel of five experts as the best book on Jain religion and philosophy in English in January 2004 in an All-India Competition organized on the occasion of the 2600th Birth Anniversary of Bhagwan Mahavira

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EDITED WITH INTRODUCTION BY JAGDISH PRASAD JAIN 'SADHAK'

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"*Samadhi-tantra (Samadhi Shatak)* of Pujyapada Devanandi is an inexhaustible source of spiritual experiences. In *Ishtopadesh* also Pujyapada has delved deep into spiritualism A reader cannot but be deeply touched by his spiritual insights Pujyapada is the fountain-head of the tradition of *yoganubhuti*, i e self-contemplation and realization " Acharya Mahaprajna in *Jain Yoga*.

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***Paramatma Prakash* by Yogindu Deva**
Translated by R. D. Jain, Commentary by A N Upadhye
Edited with Introduction by Jagdish Prasad Jain 'Sadhak'
This work explains Jaina metaphysical concepts by harnessing non-Jaina terminology and discusses basic principles of Jain religion for general readers by relating them to daily life It outlines how man can achieve the fullest development of his personality by overcoming one's weaknesses and negative thoughts. The book is critical of empty rituals and meaningless socio-religious practices and highlights the fact that spiritual enlightenment can be attained not by *tantra*, *mantra*, *mandala*, etc but by the rigorous pursuit of enlightened view, knowledge and conduct.

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The Path to Enlightenment
***Svayambhu Stotra* by Samantabhadra**
Translated by D K. Goyal with Foreword by J P Jain 'Sadhak'
Written as hymns to self-enlightened souls (*Svayambhu*), this work contains masterly exposition of Jaina tenets, particularly non-violence, and doctrine of manifoldness of reality, which synthesizes divergent views It describes how a person can attain enlightenment through one's own efforts and emphasizes that enlightened view, knowledge and conduct together constitute the path to enlightenment. It explains the rationale and purpose of worship and highlights the significance of the virtues of compassion (*daya*), self-restraint (*dama or samyam*), renunciation (*tyaga*) of attachment to worldly possessions, and meditation (*dhyana*) It is a valuable addition to sacred books of the Jainas in English

2000/ 210 pages/ISBN 81-7027-229-7/Rs400